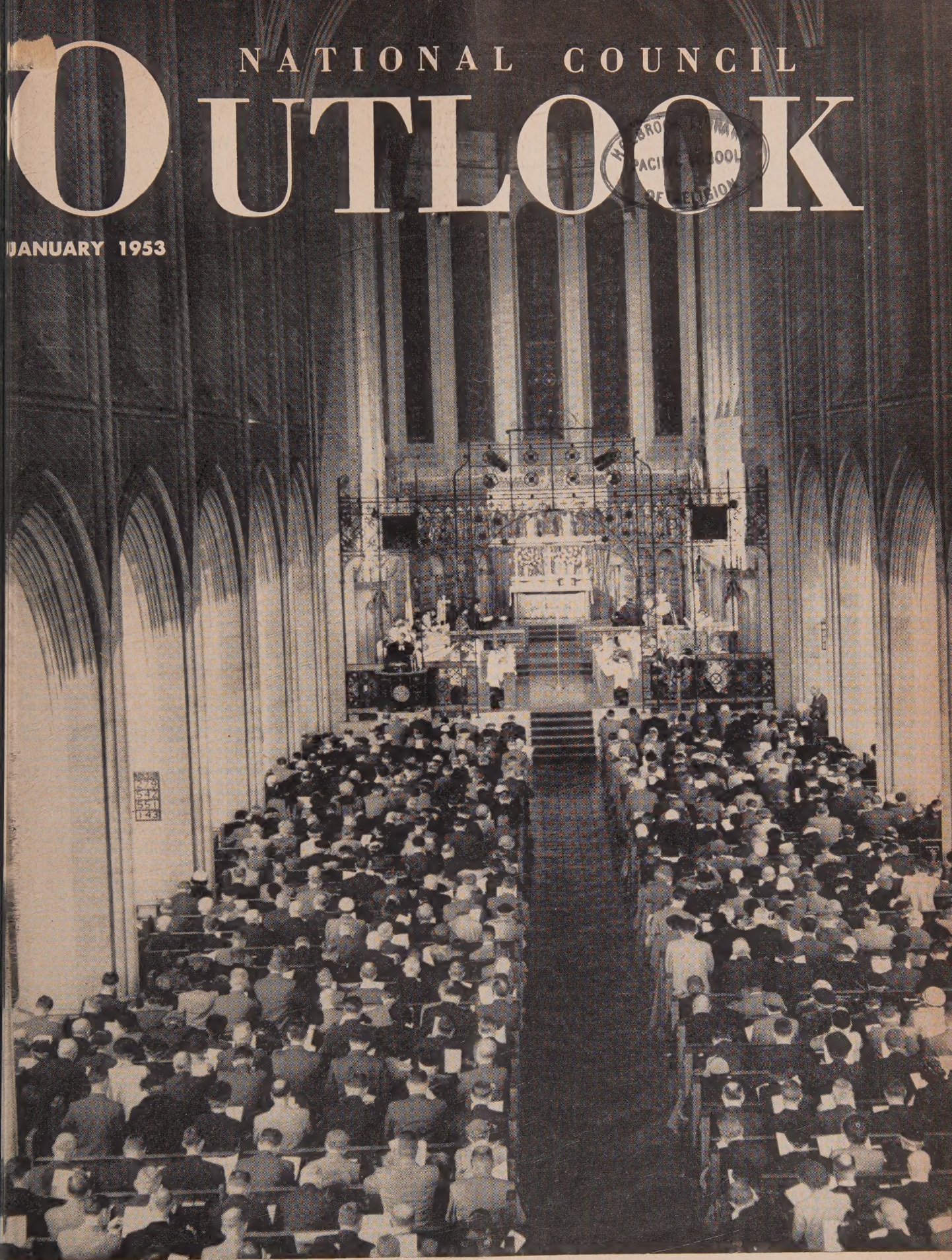
NATIONAL COUNCIL

OUTLOOK

JANUARY 1953



General Assembly Issue

What Churches Do Together
Central Concern of OUTLOOK

The Editor is frequently asked: "What is the purpose of the OUTLOOK?" For the benefit of readers who may not have seen the announcement in the first issue — January, 1951 — the editors, as the OUTLOOK begins its third year, are pleased to reprint the statement made at that time:

"The OUTLOOK's central concern is with what the churches do *together*. It does not pretend to cover all aspects of religious activity. It is not just another Christian journal. It occupies a distinctive place of its own. Its field is the area of common Christian interests, of cooperative Christian life and of united Christian service. It is limited to the field of interchurch cooperation.

"As a journal of interdenominational cooperation the OUTLOOK will deal with what the churches are doing together—in the local community, in regions, in the nation and in the world. Its primary focus of attention will be the program of the National Council, but it will also be interested in all other vital expression, anywhere and everywhere, of the unity of spirit which Christians have because of their oneness in Jesus Christ as Divine Lord and Savior.

"The name 'Outlook' is intended to signify two things about the magazine. In the first place, it provides an 'outlook' on the National Council in the sense of surveying all its activities, month by month, in a reportorial way. In the second place, the magazine will offer an 'outlook' in the sense of *interpreting* the policies of the Council as understood by those who are administering them."

Our two great objectives for 1953: that the OUTLOOK truly reflect the cooperative movement, and that it be able to reach the constituent churches of the National Council. With 147,000 churches and only 32,000 readers, we have a long way to go! We venture the opinion that the OUTLOOK, at $2.00 a year, represents a good investment for those who have a conception of the broad horizon of the work of the Church.

We thank our contributors for their help, and our readers for their patience and forbearance, and wish them all a very happy 1953.

THE COVER

Denver's beautiful St. John's Cathedral was the scene of the opening service of worship of the second Biennial Assembly of the National Council of Churches. Before a congregation of representatives of the 29 constituent communions, Bishop Arthur J. Moore, of Atlanta, delivered the sermon and ministers of several constituent communions participated.

Vol. III, No. 1, January 1953

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
International Convention of Disciples of Christ
The Methodist Church
Moravian Church In America
National Bapist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

GENERAL ASSEMBLY ISSUE

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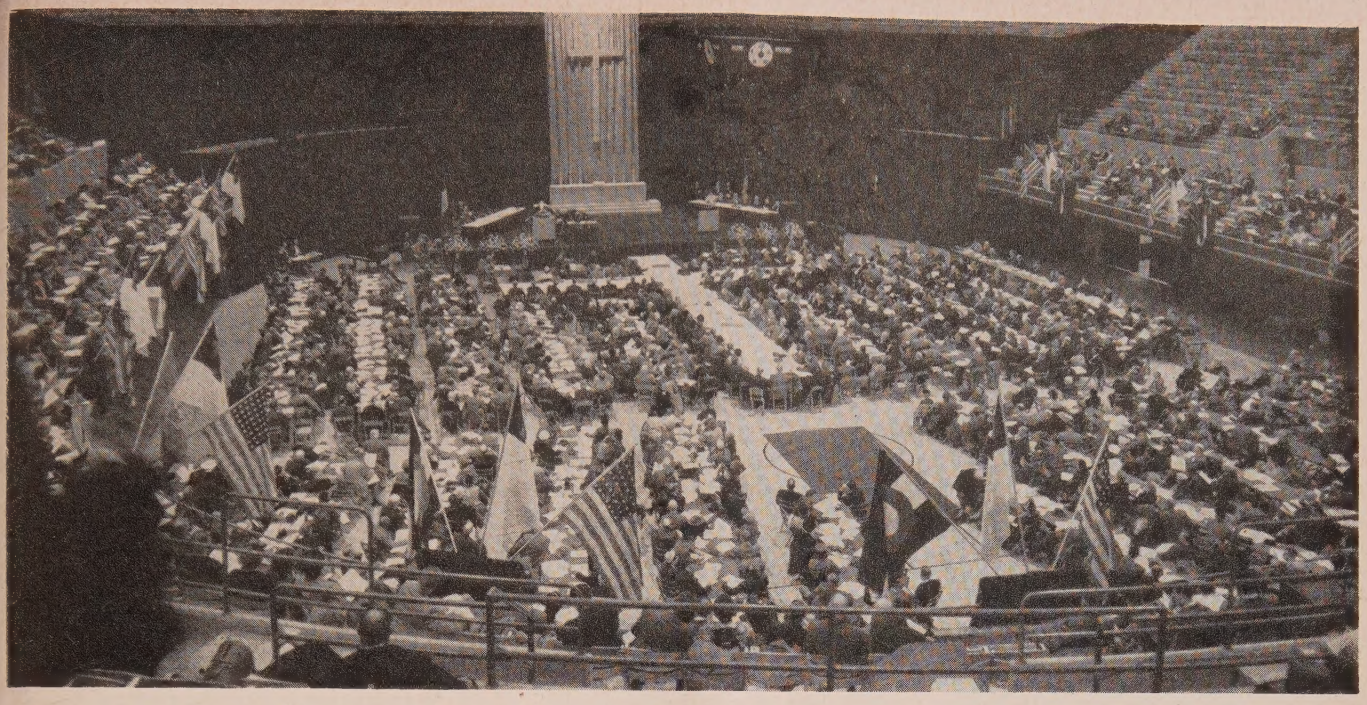


Gigantic cross forms background to high white altar dominating assembly hall.

Christian Solidarity at Denver

A Report on the General Assembly

"ABOVE all . . . no matter what difficulties may confront us, we will stay together."

The statement came from the newly elected National Council president, Methodist Bishop William C. Martin, of Dallas, Texas, at the final session of the Council's four-day General Assembly in Denver last month.

But the sense of Christian solidarity, in spite of denominational differences, was one that was felt and voiced throughout the four days.

Nearly 2,000 Christians from virtually every state in the unon came together in Denver the week of December 7 to appraise the instrument of church cooperation that had been born in Cleveland just two years earlier.

Some attended the pre-Assembly meetings of the Council's divisions and major departments early in the week. All of them came to the sessions of the Assembly itself, held in the annex of Denver's Civic Auditorium, a building so new that the dust from newly-hardened concrete still rose from its floors.

Inside the flag-decked arena, more than 500 delegates of the 29 communions sat at long tables in front of an altar with a tall white cross and an open Bible, while hundreds of visitors and others filled the back of the hall and the lower balcony.

In an atmosphere both worshipful and workmanlike, the Assembly:

- took into membership the million-member Greek Orthodox Church, 30th constituent communion, fifth Orthodox member of the Council;
- heard a report on the thorny question of the choice of a Christian center for American churches — a problem discussed in Denver by 22 denominational leaders and members of the Council's Committee of Ten;
- learned that the Council's financial condition is "basically sound," with receipts of $5,364,000 during the first 11 months of 1952;
- urged revision of immigration laws to remove "unjust and discriminatory provisions" and passage of special laws to permit entry of a fair share of refugees for permanent residence;
- reaffirmed their opposition to diplomatic relations with the Vatican;
- called on churches to observe January 20, inauguration day for the new U. S. president, as a day of prayer;
- revised the Council's Constitution and By-Laws to give greater representation to the laity, after hearing a report of a two-year appraisal of Council structure and program;
- issued a 3,000-word "Letter to the Christians of America," a commentary on the churches' stand on public issues and their redemptive mission to the millions who "need desperately our material, political and spiritual help."

The message to Christians repeated the necessity for Christian unity, in which Christians "cooperate to the limit of conscience," doing "unitedly those things which need to be done."

The program of the General Assembly began with an opening service of worship and Thanksgiving in St. John's Cathedral of the Protestant Episcopal Church, Tuesday at 5 o'clock. In a last-minute substitution of speakers, Bishop Arthur J. Moore, of the Methodist Church's Atlanta, Ga., Area delivered the sermon in the place of his colleague, Bishop William C. Martin, of the Dallas-Fort Worth Area, whose plane flight was greatly delayed.

In the evening 1,236 people crowded into the Shirley-Savoy dining room for a fellowship dinner. Dr. Arthur S. Flemming, president of Ohio Wesleyan University and chairman of the Council's Division of Christian Life and Work, served as toastmaster. The Hon. J. Quigg Newton, mayor of Denver, brought greetings from the city, and Dr. Val Wilson, president of the Denver Council of Churches, read a message from Governor Dan Thornton, of Colorado, who was unable to attend.

(*Continued on page* 4)

Christian Solidarity

(*Continued from page* 3)

In a masterful presidential address, Rt. Rev. Henry Knox Sherrill, of New York, presiding bishop of the Episcopal Church, took a realistic look at the growth and development of the Council during its first biennium.

Bishop Sherrill declared that "in a world divided and torn, it is important that we actually are united in certain majestic purposes in allegiance to our Lord and Saviour."

A highlight of Wednesday's business session was the adoption, with only minor modifications, of the report of the Appraisal Committee, headed by Bishop G. Bromley Oxnam, of the Washington, D. C. Area, of the Methodist Church.

The committee presented a 25-page report based on a two-year study of the program and budget of the Council and its several units. It gave an encouraging evaluation of the Council and made certain recommendations, which were calculated "to strengthen still further an already well-functioning organization." It recommended procedures for sound budget policy, emphasized the need of more lay participation in the work of the Council and less demand upon the time of already over-burdened key personnel. It also recommended a plan whereby a more representative attendance from the constituent denominations might be assured at meetings of the General Board. Further study of the basic units was recommended by setting up a committee on study and adjustment to evaluate objectives and functions of these units.

In an address interpreting the reports of the various divisions for the biennium, Dr. Samuel McCrea Cavert, general secretary, paid tribute to all of his associates and staff. He saw in the "vital partnership between clergy and laity . . . real hope that the Christian Gospel may have a stronger influence upon the world."

"The unity which we seek is not for its own sake," he said, "but for the sake of enabling the churches more truly to fulfill their mission in the world."

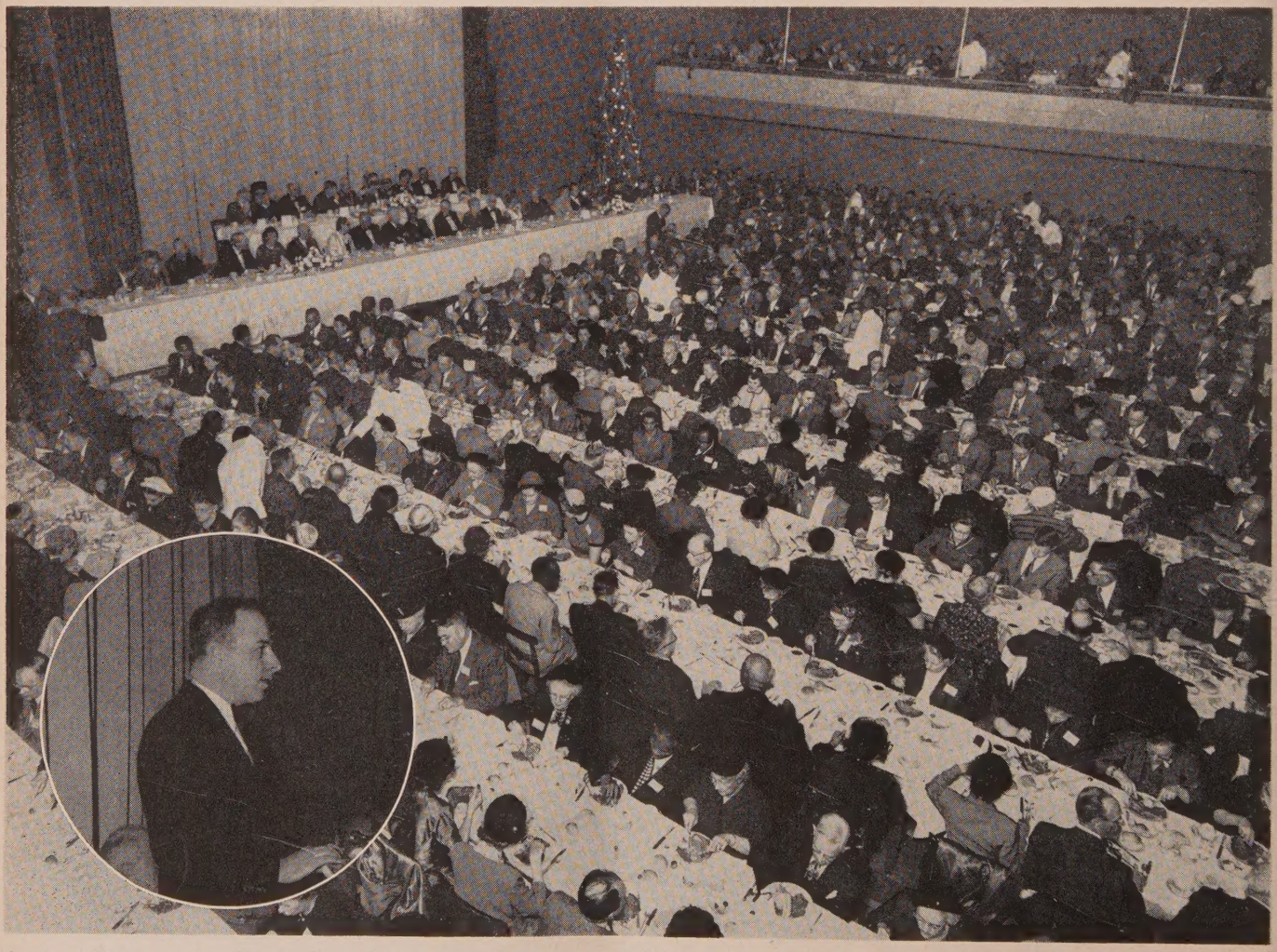
He called for "a spiritual renewal arising from a deeper sense of mission in the world which is our greatest need and which will do most to bring about a greater unity."

Daily noonday worship services were led by Dr. Charles T. Leber, general secretary of the Board of Foreign Missions of the Presbyterian Church, USA. They centered around the 1953 program emphasis: "Christ Calls to Mission and Unity." Dr. Earl E. Harper, dean of the school of fine arts of the University of Iowa and chairman of the department of worship and the fine arts of the Division of Christian Life and Work, served as precentor for the assembly.

Mrs. Norman Vincent Peale of New York City led the afternoon devotions.

By unanimous vote in the afternoon session, the Greek Orthodox Church became the thirtieth communion to be received into the Council.

In another action, the assembly voted that "the present application for membership from the International Council of Community Churches be held for consideration in the light of the criteria to be recommended by the General Board" and that pending the results of the study the Council of Community Churches be invited to participate in the National



At Assembly's opening dinner, December 9, 1,236 persons crowded into Shirley-Savoy Hotel dining room to hear presidential address by Bishop Sherrill. Dr. Arthur S. Flemming (inset), a Council vice-president, acted as toastmaster for gathering.

The Council's Leadership—1953-54

President—Bishop William C. Martin, Methodist, Dallas, Tex.

Vice-Presidents-at-Large—

Rev. Hermann N. Morse, Presbyterian USA, New York, N. Y.
Mrs. Norman Vincent Peale, Reformed in America, New York, N. Y.
President Robert P. Daniel, National Baptist, Petersburg, Va.
Rt. Rev. Karl Block, Protestant Episcopal, San Francisco, Calif.
Mrs. Olive Ann Beech, Methodist, Wichita, Kans.
Mr. Jasper E. Crane, Presbyterian USA, Wilmington, Del.

Vice-Presidents for Divisions—

Division of Christian Education—Rev. Paul C. Payne, Presbyterian USA, Philadelphia, Pa.
Division of Christian Life and Work—President Arthur S. Flemming, Methodist, Delaware, O.
Division of Home Missions—Rev. Earl R. Brown, Methodist, New York, N. Y.
Division of Foreign Missions—Rev. Raymond Dudley, Congregational Christian, Boston, Mass.

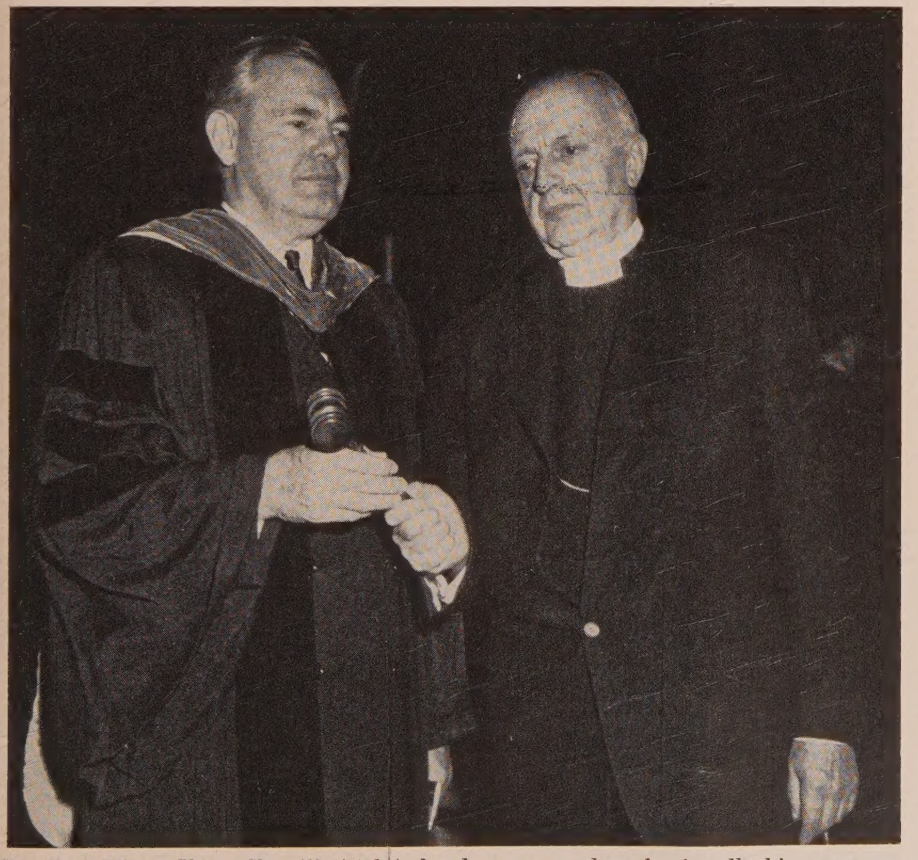
Treasurer—Mr. Charles E. Wilson, American Baptist, New York, N. Y.

Associate Treasurer—Mr. James L. Kraft, American Baptist, Chicago, Ill.

Recording Secretary—Rev. Reuben H. Mueller, Evangelical United Brethren, Dayton, O.

Council in a consultative relationship with six non-voting representatives in the General Assembly and one non-voting representative in the General Board.

Dr. Luther A. Weigle, Dean Emeritus of Yale Divinity School, reported as chairman of the committee on constitution and by-laws, recommending a number of editorial or minor changes in the wording of the documents which govern the National Council. The report was adopted.



Rt. Rev. Henry Knox Sherrill (right) hands over gavel as he installs his successor, Bishop William C. Martin, as incoming president of National Council of Churches.

Cross, Bible and Christian and American flags lead colorful procession at public meeting, Wednesday, December 10 in Denver.

The National Council's basically sound financial condition was emphasized in a report submitted by Francis S. Harmon, of New York, chairman of the general budget committee. He presented the treasurer's report for Charles E. Wilson, former president of General Electric Company, who was in South America.

He declared that "we need to strengthen our financial base before taking another forward step." Mr. Harmon pointed out that the Council's receipts for 11 months of 1952 totalled $5,364,000.

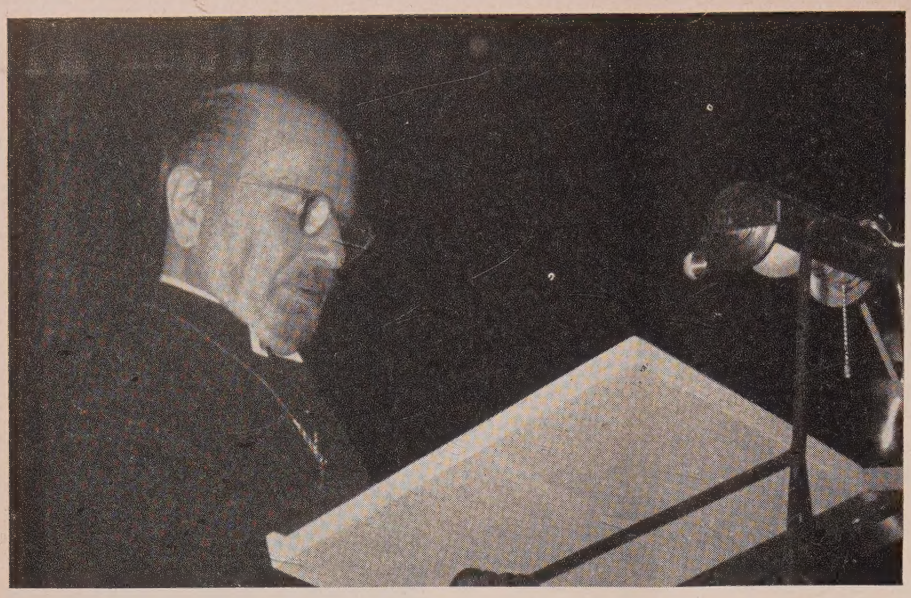
At a colorful evening service, the banner of the Greek Orthodox Church was added to the 29 charter members of the body and its ranking prelate in America, the Most Reverend Archbishop Michael, of New York, addressed the assembly. He urged that the representatives of the various faiths "form a common front against materialism, against thievish and greedy and subversive communism, that the incomparable spiritual values of Christianity may prevail and flourish."

The service created a variety of impressions as delegates, garbed in academic gowns and hoods marched to their places behind the banners of their respective faiths.

To the nature lover, the assembly seemed like an autumn landscape touched into breath-taking beauty by the Master Painter.

To the scholars, it took on many of the aspects of a commencement occasion in a great university.

(*Continued on page* 6)



Berlin Bishop Otto Dibelius, who flew Atlantic to address Assembly, declares: "In the midst of all this hostility and poverty there is a generation growing up that knows what is at stake, and is willing to be faithful to our Lord Jesus Christ."

Christian Solidarity

(*Continued from page* 5)

To others—especially those viewing the scene from the high balcony—the assembly took on the appearance of a mammoth flower bed, flecked with blooms of many tints, surrounding a great central cross—white as the snows that crown the nearby Rockies.

Looking down on this awe-inspiring sight, visitors watched representatives of the Council's 30 communions march down the central aisle of the auditorium, transformed by artists' skill and workmen's labor into the atmosphere of a great cathedral.

Against a background of gold and above a high white altar there was hung a gigantic rood cross. Three candles burned on either side of the open Bible. Towering behind the platform were great blue back-drops before which were placed—on either side of the platform—the standards of the member churches.

Beautiful as the scene was, its greatest significance lay in the Christian fellowship it symbolized. A few short decades ago such a meeting could not have occurred. Representatives of many of the same denominations now bound closely in cooperative fellowship then held aloof from each other, indulged in frequent doctrinal disputes, and were related to no great common cause.

But here were Baptists sitting down beside Presbyterians, Methodists flanked by Quakers and Disciples, and on the platform, an Episcopal presiding bishop welcoming the ranking prelate of the Greek Orthodox Church. Laymen rubbed elbows with bishops and other clergymen. Delegates in business suits and streets dress marched beside those in the academic garb of some of America's greatest universities and those of the old world. In the assembly were many Negroes and people whose forebears came to this country from many lands.

The sensitive participant in such a service felt the power of an over-brooding Presence as Bishop Sherrill offered the prayer that "we may all learn increasingly to pray and work together, giving diligence to keep the unity of the spirit in the bond of peace."

In addition to the address of Archbishop Michael and formal reception ceremonies for the Greek Orthodox Church, the congregation heard an address by Senator Henry Cabot Lodge, Jr., of Massachusetts, who has been designated by President-elect Eisenhower as the permanent U. S. representative to the United Nations. He spoke in place of Hon. John Foster Dulles, Secretary of State designate, who was in conference with Mr. Eisenhower in the Pacific and unable to attend.

Senator Lodge said "America is founded on the things of the spirit and as long as we adhere to these things, we can safely pass through many dangers. If we forsake them, all our material and military strength will not save us."

He summarized his program for building a durable peace based on justice by calling for the following: "Work for an America that is strong militarily, economically and politically; support the UN; work to make it stronger; advance tolerance and human rights; encourage private American activity abroad; and hold out to all of suffering humanity the hope of liberty."

On Thursday, at appropriate intervals throughout the day, each of the four major divisions of the council had its opportunity to dramatize its work through panel discussions, visual aids, and first-hand reports from the field.

Dr. Paul C. Payne of Philadelphia, chairman of the division of Christian education, was in charge of the report and interpretation of that unit, bringing to the platform in turn leaders of the various departments of the division and its related commissions.

Dr. Arthur S. Flemming of Delaware, Ohio, was chairman of a panel which dealt with the work and future opportunities of the Division of Christian Life and Work. It was announced that the division planned 80 missions to the armed forces during January and February as part of its evangelistic program.

A resolution was adopted, calling upon the people of the 30 constitutent denominations to make January 20 a special Day of Prayer upon the inauguration of a new president of the United States.

Mrs. Abbie Clement Jackson, of Louisville, Kentucky, executive secretary of the Women's Home and Foreign Missionary Society of the A.M.E. Zion Church, led the afternoon devotions.

At the afternoon session, under the chairmanship of Dr. Hermann N. Morse, the Division of Home Missions presented in telling dramatic story the work of ministering to the underprivileged and dispossessed.

Rev. E. K. Higdon of Indianapolis, was the moderator of the Foreign Missions Division's presentation, which included brief statements by several leaders from representative countries overseas.

Delegates heard a report on two years' study and discussion of the problem of choosing a Christian center for American churches.

Brought up originally at the 1950 Cleveland Assembly, the question had been studied by the Council's Committee on Headquarters Location, which finally recommended: long-range study over the next decade, involving both the Council and constituent communions, looking toward possible coordinated headquarters in one or two centers, one in the midwest.

The final decision, it was emphasized must be a cooperative one with the Council and its member churches acting together. It was this second phase of action that got under way at two meetings in Denver just prior to the Assembly, between 22 denominational leaders and members of the Council's Committee of Ten, appointed to carry on the ten-year interim study of the headquarters problem.

After approving the headquarters report, the Assembly heard a first draft of the message outlined by Dr. John A. Mackay, president of Princeton Theological Seminary, New Jersey, and his committee. The delegates suggested minor changes, waited final revision and action on the message on Friday.

Following the afternoon meeting, the assembly heard a tape-recorded message from Mr. John Foster Dulles. In his address, Mr. Dulles declared "in this country we are fortunate that the churches concern themselves not only with the relation of the individual to God but also with the relation of man to fellowman."

Mr. Dulles said that, in spite of the complexity of international issues, he believed that "we can still follow the good American tradition of openness, simplicity and morality in foreign policy." He called for sounding the dominant theme of human freedom, intensifying efforts to perfect the UN, and a growing determination to respect human rights and fundamental freedoms.

At the public meeting in the evening these three outstanding speakers were heard: Dr. James H. Robinson, minister of the Presbyterian Church of the Master, New York City; Mr. Elfan Rees, of Geneva, adviser on refugee affairs to the World Council of Churches; and Bishop Otto Dibelius, bishop of Berlin and Brandenburg and chairman of the Council of the Evangelical Church of Germany.

Dr. Robinson issued an urgent appeal for "a whole, committed, supporting witness of the whole church back of the missionary program" and added, "We need more missionaries in the technical services to serve God's children in the crucial areas of food, health, labor and youth leadership."

Mr. Rees called for a greater sense of interdependence among the churches.

"The churches in the front lines are looking for more than dollars from you," he said. "We are not people coming from Europe to beg, but people who, because we were in the front lines, have learned the value of spiritual interdependence. We belong to one another."

Speaking at length on East-West tension in Germany as he has observed it at close-range and suffered under its impact, Bishop Dibelius asserted that, in spite of restrictions and suffering, "the church as a whole in present-day public life in Germany occupies a position of greater importance than has previously been the case. The inner life of the church grows stronger again," though it still faces heavy demands occasioned by the costs for reconstruction of ruined buildings—destruction without equal in all ecclesiastical history."

Referring to the Eastern Zone with its hostility to the Christian enterprise and its adherents, Bishop Dibelius said:

"In such an atmosphere of hostility it is not easy to live as a Christian. Our pastors are in a very poor economic position, much worse, for example, than teachers," he said.

"In the midst of all this hostility and poverty there is a generation growing up that knows what is at stake, and is willing to be faithful to our Lord Jesus Christ, whose watchword is: 'Here is the patience and the faith of the saints.' "

Senator Henry Cabot Lodge, Jr., new U. S. representative in U.N., declared at Denver General Assembly of National Council: "America is founded on the things of the spirit and as long as we adhere to these things, we can safely pass through many dangers. If we forsake them, all our material and military strength will not save us."

On Friday morning, in the flag-decked auditorium annex, the delegates heard reports from the general departments of United Church Men and United Church Women and the Central Department of Field Administration.

In the United Church Men's presentation, presided over by Mr. Lem T. Jones, of Kansas City, department chairman, there was testimony from church men on the national, state and local levels, on the growth and spirit of the new organization.

The United Church Men's greatest contribution, however, according to Dr. Paul Wolfe, minister of New York City's Brick Church (Presbyterian U.S.A.), is in finding an outlet for "the manpower of the church—our greatest unused resource."

Mrs. James D. Wyker, Columbia, Mo., chairman of the United Church Women, offered her group's welcome to the church men.

She commented on the church women's growing interest in theology as well as activities in church programs and projects, and made a plea for a larger place for women in the making of church policy.

Commenting on the survey of the place of women in the denominations, which is being made by denominational leaders and theologians, she added that the women "want to do more than raise money for someone else to spend."

In the report of the Central Department of Field Administration, which works with state and local councils of churches and of church women, a round table discussion brought out some of the problems of local church cooperation.

Dr. Glenn W. Moore, of New York, secretary of the General Council of the Presbyterian Church, U.S.A., told delegates that there are "many things in the Christian witness we cannot do as denominations separately."

"To develop in our communities the unity we seem to be achieving on this national level," Dr. Moore urged that delegates returning home could exert important influence through their own attitudes, conversations and personal contacts.

Chaplain (Maj.-Gen.) Charles I. Carpenter, chairman of the board of chaplains of the armed forces, delivered an address on young people in the armed forces which Bishop Sherrill called "the best I have ever heard on the subject."

Pointing out that a check of boys coming into the air force showed that 28 per cent of the Protestant youth were "religiously illiterate," Chaplain Carpenter called the churches to "help the chaplains meet for you your responsibility" to the young people in the armed services.

In 1951-52 there were 2,225,000 young Americans in colleges and universities and 3,700,000 in the armed forces. This, he added, makes the armed forces "the greatest educational institution in America today."

How these young people return to their communities, he asserted, depends on the moral training they receive now; "the church of tomorrow rests on the shoulders of the youth of today."

(*Continued on page* 8)

Greek Orthodox Church of America becomes thirtieth member of National Council as Archbishop Michael receives certificate of membership from President Sherrill.

Christian Solidarity

(*Continued from page 7*)

At the end of the morning session, delegates unanimously elected Bishop William C. Martin as president of the Council and the remainder of the slate of officers presented by the nominating committee. They also elected the Council's executive staff for the coming biennium.

The Friday afternoon session met in the Auditorium's Music Hall, before a stage where a white altar was banked with flowers.

In connection with the report of the Central Department of Church World Service, delegates adopted a resolution urging amendment of the basic U.S. immigration law "to remove unjust and discriminatory provisions" and also "immediate special legislation to permit and assist our fair share of the refugees" to enter the United States for permanent residence. The resolution also urged support for relief and rehabilitation for refugees in Europe and Asia for whom immigration into this country is not practicable.

After two final amendments from the floor, the delegates by a voice vote adopted the Assembly's 3,000-word message "A Letter to the Christian People of America."

The message had two chief themes for the churches: their prophetic mission, to "radiate the light of God upon all things human," and their redemptive mission, to "mediate the love of God to all mankind."

The Revised Standard Version of the Bible was commended as "a basic contribution" of the Council.

The American state, it was noted, "has always recognized the indispensable service" of religion to mankind, but, the message added, "we must never allow our government" to "give preferential status . . . or special privileges" to any church.

The message urged that "persons of religious faith and of first-rate capacity" be encouraged to enter politics; that religion "be placed at the heart of higher education;" that in the public schools "provision . . . be made for the inculcation of the principles of religion . . . within the regular schedule of a pupil's working day."

The message voiced strong concern for freedom of thought, noting that "it is good for truth to have to struggle with error," and declaring that "the conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an Index, nor by arbitrary governmental action, character assassination or the application of unjust economic and social pressures."

Other issues were human rights and the United Nations. The delegates in the message declared themselves "distressed at the persistent violation of human rights in many countries, our own included . . . we are deeply concerned by the restriction of religious liberty in Spain and Colombia and lands under Communist domination, and by racial discrimination in the United States and South Africa."

Urging support for the United Nations the message added a prayer that "this nation under God," would become "an effective instrument in promoting peace and justice for the nations and peoples throughout the world."

In their redemptive mission, the churches were reminded that there are still 66,000,000 Americans without religious affiliation, and 80,000,000 refugees who "need desperately our material, political and spiritual help."

The message urged that "it is not enough that the Church should have missions; the whole Church must itself become missionary," both at home and abroad.

The churches must also seek greater Christian unity, the message added; "We pray that God will further unite us as we are obedient to Him. Christians should cooperate to the limit of conscience" everywhere, doing "unitedly those things which need to be done."

"Christian unity is like Christian peace," the message concluded. "Both are found and fulfilled only in action upon the road of obedience to Christ. On that road and in that peace let us walk together, and may the Grace of our Lord Jesus Christ be with us all."

The closing session ended with a service of installation of the Council's new officers, and a brief address by the Council's new president, Bishop Martin.

"The fact that the representatives of these 30 communions have worked together with such a high degree of essential harmony deepens our conviction that however difficult the problems may be, we can bring this spirit of cooperation into our church life within all our own home communities," he said.

"Above all," he added, "we remind ourselves . . . that no matter what difficulties may confront us, we will stay together."

The End

"A religion can be conquered only through another religion which proves to be stronger. Communism will be conquered only through the Christian faith.

"God has made Germany a battlefield in this big fight. Nobody can relieve us from this responsibility. Nobody can help us in this decisive question. We in Germany are now in the battle and will do what we are called upon to do . . ."

— Bishop Otto Dibelius,
Lutheran Bishop of the Evangelical Church of Berlin-Brandenburg.

Divisions Plan for Next Biennium

Foreign Missions

"How can the Church recover its missionary initiative and achieve greater mobility?

"Are missionary societies and younger churches ready now to face radical changes in traditional policies?"

These are two of the questions, asked at the Willingen conference of the International Missionary Council last summer, that mission board members took up at the Assembly in Denver of the National Council's Division of Foreign Missions.

Some of the suggestions that were made included: greater cooperation on the field; missionaries' leaving organized congregations to push on to unevangelized areas; locating mission staffs in terms of need and strategy rather than in terms of existing buildings; transferring money to new projects and away from work that should be the responsibility of the local church; preparing missions for the time "when we shall have to leave some of our fields."

Some first-hand reports—and some strong suggestions—came to the Assembly from three experts in different areas of mission work.

From Rev. Ira W. Moomaw, educational secretary of the division's Rural Missions Cooperating Committee, just returned from a six months' survey of agricultural mission areas in India, Pakistan, Lebanon, Syria and Egypt, came a warning.

Christ's Gospel of social and economic justice has given a sense of "rising hope" to the oppressed, Mr. Moomaw said, but the Communists will benefit from it unless the church takes stronger action.

"People are asking for deeds, not words alone," he said. "The church is not secure when the people receive only words of comfort from their pastors and look to the left for the answer to their day-to-day problems."

He particularly urged a new kind of theological training abroad that would help ministers of the village churches "raise a clear, informed voice" on such critical problems as landlordism, usury, and unemployment."

Pointing out that many Christians in other countries are unaware that the Church is interested in these problems, Mr. Moomaw added, "If the minister does not lend a hand to the oppressed and land-hungry, who will?"

One way in which the churches are helping villagers in rural areas was reported by Dr. Frank Laubach, consultant to the division's Committee on World Literacy and Christian Literature.

In the U.S. on a flying trip from India, where he has been working out literacy aspects of the India Village Development Program, Dr. Laubach emphasized that literacy is the one road by which illiterate, farmers, scattered in half-a-million villages, can be taught better farming methods, better sanitation, better family life—and can be reached by the churches.

Calling the technical assistance programs a hope for "a new world built on Christian compassion and Christian standards," Dr. Laubach declared that "The Communists cannot defeat us. The only thing that could defeat us would be our stubborn refusal to follow the way of Jesus."

The Church abroad faces not only poverty and hunger, but also racial tensions and bitter resentment against old colonial policies. Dr. Henry C. McDowell, for 20 years a Congregational Christian missionary in West Central Africa, urged a racially inclusive church in a partnership between missions and the African Protestant Church.

Calling for recognition of the African church as "the great hope" on an explosive continent, Dr. McDowell cited instances in which the African Christians with "inherent kindness, neighborliness, adaptability and essential integrity" had aided not only European neighbors in isolated communities, but harassed European government officials in "real spiritual ministry."

Pointing out that very often "persecuted folk have been comforted by the thought that . . . their turn will come to put their heels on the necks of others," Dr. McDowell told the Assembly that in Africa "there is a reasonable opportunity to break this vicious circle."

"Who knows," he asked, "but that this large body of Christians scattered over the continent have come into the kingdom for such a time as this?"

Calling upon the Church to "provide a refuge for people of any color who sincerely ssek essential justice," Dr. McDowell stated that if white and black in Africa could "achieve a real partnership for the good of all," we could "with confidence leave the issue in the hand of Almighty God."

Home Missions

"Each age has to grapple with its own problems," Dr. Hermann N. Morse, retiring chairman of the Division of Home Missions, told delegates to the opening session of the Division's Assembly in Denver. "If we would have a Christian America," he added, "we must seek it continuously." Dr. Morse is also moderator of the Presbyterian Church, U.S.A., and general secretary of its Board of National Missions.

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Five carloads of food, gathered by CROP, after a ceremony in Denver's railway yards, start on their way overseas to Europe's hungry. Left to right: Bishop Otto Dibelius, of Germany; Dr. Wynn C. Fairfield, director, Church World Service interdenominational relief agency; Bishop Sherrill, National Council president, and two Colorado farmers.

Divisions Plan

(*Continued from page 9*)

His statement set the keynote for a series of statements on the ways in which home missions is grappling with the problems of an age that includes "skyscraper parishes" in cities, mechanization in agriculture, and the sudden growth across the country of planned communities and of mammoth defense industries surrounded by trailer camps.

Church extension, a problem as old as the American frontier, today is trying to keep up with a nation moving so fast that 30,000,000 Americans changed their addresses during the past year. Major denominations are raising millions of dollars to help new congregations build new churches. Meanwhile, many groups of worshippers are meeting in such unlikely settings as mortuaries, empty warehouses, theatres and fire stations. Often they need a parsonage more than a church—because they may not get a minister unless they can provide a place for him to live.

Skyscraper housing projects in big cities need an active and specialized ministry, the divisional assembly was told, and in other planned communities it was urged that local councils of churches aid the city planners to allocate church sites before the development is built.

In defense areas like Oak Ridge, Tennessee, Savannah River, South Carolina, and the Scioto Valley, Ohio, the influx of thousands of construction workers and their families has strained the resources of communities and local churches. The cooperative ministry to these trailer dwellers has found a warm welcome from workers who once belonged to churches "back home." Many of them, it was noted, "are more ready to hear and heed the call of God in an unsettled situation than they were when they were settled in established neighborhoods."

While the construction workers are economically well off, the millions of migrant agricultural workers who follow the nation's harvests are not only rootless, but often hungry, poor and badly housed. For them, an expanding cooperative ministry of the churches now has a full-time staff of 20, hundreds of volunteer workers, and 15 mobile units, called the "Harvesters."

About one-fourth of the migrant harvest workers are Negroes, another fourth are "Anglo"-Americans of many national stocks, and about half are Spanish-speaking, some from Puerto Rico and Mexico.

The problem of Spanish-speaking Americans, not just in the harvest fields, but in communities in the Southwest and elsewhere, is getting attention from institutions of higher learning and foundations, as well as from the churches. More than half of them are not active in any church, the Assembly was told; of those who are active Protestants, however, a number are turning toward English-speaking churches.

Home missions among the American Indians is shifting from the reservation to the city, as thousands of Indians move to industrial centers. One pilot community center in Rapid City, S. D., was dedicated last November. Another is in operation in Phoenix, Ariz.

It is the job of the Church, home missions delegates were told, to see that these Indians are helped to become fully a part of American life in all its aspects, not as Indians but as people.

Christian Life and Work

At the second annual assembly of the Division of Christian Life and Work, some 140 persons—both clergy and lay—heard reports on the Division's work, and re-elected their present officers for another term.

Dr. Arthur S. Flemming of Delaware, O., president of Ohio Wesleyan University, a vice president of the National Council, and currently director of the manpower policy committee for the Office of Defense Mobilization, was re-elected Division chairman. Chosen for another term as vice chairman and recording secretary, respectively, were two New Yorkers Mrs. Douglas Horton, a retiring vice president, and Canon Almon R. Pepper, an official in the Protestant Episcopal Church.

The Division asked its Executive Board to appoint a committee to promote good citizenship and the cultivation of a sense of Christian vocation in politics and government service. A report presented at the meeting by the Division's committee on the Church and civic and political life stressed the need for a permanent group to assist churches in:

—An understanding of civic and political implications of the Christian message, and application of Christian principles to civic and political processes.

—Developing in individuals and groups a critical and fair attitude toward civic and political problems, a habit of considering carefully all the facts, and the ability to reach conclusions on the basis of evidence.

—Leading church members to accept personal and social responsibility as Christians for the solution of existing civic and political problems.

—Developing in the life and work of the churches and among members a recognition of civic and political life as a field of Christian vocation.

—Developing and encouraging churches to initiate and maintain positive relationships with civic and political agencies and their leaders.

A report prepared by Dr. Roswell P. Barnes and C. Arild Olsen, executive secretary and associate executive secretary, respectively, of the Division, pointed up the fact that at the Division's first assembly, in 1951, need for a "basic long-range program for promotion of Christian citizenship and cultivation of a sense of Christian vocation in politics and government service" was cited.

"If we had followed through on that suggestion immediately," the report continued, "it might have been possible . . . to have said some things that need to be said, and that conceivably would have influenced the course of events in the past few months and in the weeks which lie immediately ahead. . . .

"Clearly, we must lift up more effectively than we have the absolute importance of developing a standard of conduct which calls for service on the part of citizens in behalf of the public, irrespective of the personal sacrifices involved."

A section in the Barnes-Olsen report noted that lay participation in the program of the Division has been "gratifying." The document pointed out that half of the Division's departments are headed by lay people, and that 19 of 40 members-at-large of the Division Assembly are lay people. Fifty per cent of the attendance at the Division's Executive Board has been by lay men and women —none of whom are employed by a church organization.

In resolutions the Division Assembly approved the issuance of statements as an important function of the Division, and urged its Department of International Justice and Goodwill to draw up and distribute widely a summary of "the past and continuing successes of the United Nations."

Christian Education

The Division of Christian Education, meeting at the Cosmopolitan Hotel, considered various aspects of the Christian education program under way in America, including church-related colleges, Christian education on the community level, and the Revised Standard Version of the Bible—recently published under the aegis of the Christian education division.

Delegates heard that the division's Commission on Higher Education will develop closer liaison with educational agencies in Washington, D.C., and may eventually move all or part of its present commission offices from New York City to the nation's capital. A committee will be formed to explore possibilities of establishing an office of the commission in Washington, either in addition to its present New York office or in place of it.

The Commission also agreed to name a committee to confer with the Council's

Department of United Church Men relative to possible projects which the men might support in Christian colleges. These projects might include general financial support of the institutions and development of scholarship funds.

The Commission's Department of Campus Christian Life reported on conversations recently conducted with representatives of the United Student Christian Council looking toward the possibility of the Council's serving the student movement under an enlarged program of the Commission to the campus Christian community. The USCC at its meeting last fall turned down a move to unite with the National Council of Churches, but sponsors of the new plan believe it will provide a way for the USCC to maintain its autonomy, yet share in the National Council's ministry to the college campus.

The Commission also adopted plans for a national convocation of Christian college leaders to be held in the summer of 1954. Exact time and place will be determined later. Theme of the gathering will be, "The Nature and Role of the Christian College."

An address on "The College-Related Church and the Church-Related College" by Dr. John O. Gross, executive secretary, Division of Educational Institutions, The Methodist Church, Nashville, Tenn., on Dec. 8, pointed up the fact that church-related colleges need more financial aid from the churches that support them. According to Dr. Gross, "too often the church has left its schools to care for their own needs."

Dr. Gross said that the aim of church-related colleges is to produce "not a selfish, detached scholar, nor a sneering critic, but an intelligent and faithful citizen possessing a willingness to place his powers at the service of God and his country." Pointing out that less than one per cent of college students now major in theology, according to recent studies, Dr. Gross declared that "churchmen who study these trends may rightly be disturbed for the future of our Christian culture if moral philosophy becomes an unknown in our educational program."

In another address on Dec. 9, on the Revised Standard Version of the Bible, recently published under auspices of the Division of Christian Education, William R. McCulley told delegates that "the Bible Belt extends from the Atlantic to the Pacific and from Canada to the Gulf." Mr. McCulley is president of Thomas Nelson and Sons, New York, publishers of the Revised Standard Version of the Bible. The publishers' prediction that the R.S.V. Bible would prove the greatest publishing event in history has come true, said Mr. McCulley, declaring that "no book produced since Gutenberg first invented movable type has won such wide, immediate acceptance." Mr. McCulley added: "Nelson's has been in the publishing business since 1798. Its officers agree that they never have seen anything like the phenomenon of 1952—the R.S.V."

On Dec. 10, delegates heard a report on an experimental project designed to test the possibilities of educating young people in Christian living, to be conducted as a pilot project in one local community. The project, originally initiated in 1951, will operate on the belief that there exist sufficient ideas, Christian resources and ingenuity, if they can be focused in a given local community, and will be aimed toward four objectives:

—To discover how to reach and hold all boys and girls more successfully with effective Christian teaching, including exploration into negative and positive attitudes toward religion and the churches, and the effectiveness of existent Christian teaching programs.

—To discover the community's influence on Christian development of boys and girls and ways of bringing all community forces under Christian influence.

—To learn how churches can strengthen homes to share more effectively Christian faith and character with boys and girls.

The Division Assembly re-elected Dr. Paul C. Payne, of Philadelphia, Pa., as its chairman. Dr. Payne is general secretary of the Board of Christian Education of the Presbyterian Church, U.S.A.

Religion Helps Denver Climate

A wonderful thing has happened within the news columns of the Denver newspapers during the past few days.

The words "Christianity," "Holy Bible," "Spiritual Values," "Church" and "God" have been appearing prominently in the headlines. For these subjects have been news—news of as great reportorial importance as anything else that has been happening in town.

The reason, of course: The National Council of Churches of Christ for the U.S. is meeting here. And we hope that our readers have been as stimulated by their deliberations as we have been.

It is a good thing to make Jesus of Nazareth news. It is a good thing to give a discussion of the Holy Bible a prominent newspaper display. It is a good thing to offer God a seat among the Gothic type.

And that's just what has happened. The vigor and provocative quality of the meetings held by the National Council have given the newspapers these very opportunities this week.

We have liked this shifting of emphasis from violence and despair, that is the lot of much of the world today, to one of hope in the spiritual goals of the Bible.

And we know that as newspapermen we certainly are no worse off for it.

Rocky Mountain News,
Denver, Colo., Dec. 12, 1952

Church Women

The General Department of United Church Women, who held ten regional assemblies across the country during the last year, and will hold their national Assembly in Atlantic City next October, scheduled no business sessions during the meetings in Denver.

Their officers and executives, however, were guests of honor at a reception given by the Denver Council of Church Women for women delegates.

At the reception at Denver's Central Christian Church, a thousand women guests represented most of the states of the union, as well as most of the 29 constituent communions of the council.

In the receiving line at the reception were Mrs. Henry P. Martin, president of the Colorado Council of Church Women; Mrs. John Gilbert, president of the Denver Council of Church Women; Mrs. W. Murdoch MacLeod, executive director of the General Department, and Mrs. James D. Wyker, president of the General Department.

Mrs. Wyker addressed the women on the department's progress over the past two years and on its current program of reappraisal among state and local councils of their inter-racial practices.

"We are banded together to do His work," she told the women. "As I trek across the nation I find that barriers are breaking down."

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Typical Hawaiian greetings were brought to the Assembly's opening dinner. Bishop and Mrs. Sherrill and other personages received Hawaiian leis from Rev. Richard D. Isler, executive director, Honolulu Council of Churches.

HEARD AT DENVER

"There are those sincere Christians and members of our churches who are strong in the belief that the church should deal only with the worship and the inspiration of the individual, who in turn makes his own resulting application to the modern scene. On the other hand there are equally devoted men and women who are convinced that a Gospel not specifically applied is a Gospel in a vacuum powerless to affect the course of human history, and that the churches have a duty to express prophetic convictions for the necessary guidance of the individual and in the building of a nobler society . . .

"Inevitably here we face all the tensions existent in American life, social, economic and political. The Church has not the right to expect that these can or should be avoided if we are to be realistic . . . It seems to me that there will be always important issues upon which the churches must after prayerful consideration speak. Otherwise we cannot be true to our obligation . . .

"In an organization of the size, the character and the comprehensiveness of the National Council there should be no attempt at regimentation or suppression. I myself would have greater fear of this than of conflicting opinions within the various units of the Council. If these differences exist, as they certainly do, it seems to me to be healthy to have them expressed openly and directly.

"It is of tremendous value that sincere men and women can come together within the fellowship of the Christian Church to discuss problems about which we differ . . . Here is an opportunity for discussion in the atmosphere of Christian principle and charity. It would be easier if there were no differences. It would be simpler to throw out, if possible, those with whom we disagree. But in the National Council we meet, discuss and decide in the realization that we are members one of another. Thus, in these areas, the churches can make a unique contribution."

— Rt. Rev. Henry Knox Sherrill, *first president, National Council of Churches*

"It is no longer our problem to regain the position the churches held in 1945. This is a time when the Church is called upon to be poor. Our call is to equip our churches to new tasks — or their eternal tasks — in a new situation, in an increasingly hostile world.

"The churches in the front lines are looking for more than dollars from you. We are not people coming from Europe to beg, but people who, because we were in the front lines, have learned the value of spiritual inter-dependence. We belong to one another."

— Elfan Rees
Adviser on Refugee Affairs to the World Council of Churches

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Divisions Plan—(*Continued from page* 11)

Church Men

The United Church Men's annual assembly, held in Denver's Albany Hotel, was attended by approximately 400 laymen from almost every state in the union, representing a wide variety of denominations. In sessions of the Board of Managers and in open meetings the laymen heard reports on progress made during the past year and on plans for the future.

At the opening dinner, delegates were addressed by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and Representative Walter H. Judd, of Minnesota, a former missionary. Dr. Fry told his audience that voluntary relief gifts from American Christians to destitute people abroad have "done more to create an atmosphere of trust and friendship" than U.S. government aid, because voluntary aid is "a visible sign of Christian concern and unselfishness." He asserted that the Church is "the cement for our cracking modern society."

Dr. Fry told the laymen that most men do not appreciate the benefits they receive from the Church. He cited these benefits as spiritual security, permanence —a chance to invest one's life in something eternal—strengthening the best side of man's nature, and unity and peace among men of all nations.

"The only security that is dependable and worth while is inside of a man," Dr. Fry declared in reference to his first point. "Anyone who depends upon health, wealth, position, or the life of a loved one, for happiness, is in danger of being overwhelmed by disaster at any time. Only by building high the ramparts around his own soul can a man be safe. That is the work of the Church."

Dr. Judd said it is the business of the Church to hold back the "avalanche" of communism and to take the lead in building a strong, free society. Pointing out that eight million people now live in communist societies and the same number live in democratic societies, he said the "focus of concern and support" must be on "marginal lands immediately imperiled by communism."

At the dinner, citations were awarded to Robert S. McCollum, chairman of United Church Men in Denver, for work at the local level; to Judge Gay H. Brown, of Troy, N. Y., for work at the state level; and to J. Howard Pew, of Philadelphia, Pa., chairman of the National Council's National Laymen's Com-

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". . . American churches are now working together in every important aspect of their service. Among the churches of this Council, cooperation is no longer a sporadic and incidental thing, but an accepted and well-recognized policy.

"The fact is that American Christianity, in its organizational life, has entered into a new era. To a large extent, our grandfathers' time was one of sharp controversy among the denominations. In our fathers' time the age of controversy had given way to an era of toleration, but each denomination held aloof from the others. Ours is the first generation of Christians in America that could be described as living in an era of cooperation."

— Dr. Samuel McCrea Cavert
General Secretary, National Council of Churches

"Enlightened Christians know that the United Nations has not everywhere and at all times succeeded. The UN has not bridged the gap between East and West. It has not stopped the arms race. It has not brought the atomic bomb under international control. But to say that the United Nations has failed is utter nonsense. Such gossip is not only irresponsible; it is positively dangerous.

"It would be a catastrophe if in this solemn hour of the world's history the United Nations were abandoned by its friends. The UN is the one organization that is holding together a world that might otherwise fall apart.

"The time has come for the American churches to reaffirm their support of the United Nations."

— Dr. Walter W. Van Kirk
executive director, Department of International Justice and Goodwill, National Council of Churches

"The very first thing I should like to do is to assert that the Greek Orthodox Church of America is very glad, indeed, to accept the privilege of becoming a member of the National Council of the Churches of Christ in the United States of America. We shall cooperate with you, the representatives of all the churches which have places on the Council, in that spirit of utter sincerity and honesty which should distinguish all Christians.

"The Greek Orthodox Church has traditionally been of the opinion that all of the churches of Christendom should work together."

— The Most Reverend
Archbishop Michael
of the Greek Orthodox Church

"Let our people intensify their determination to respect human rights and fundamental freedoms. Our discriminations, at home and abroad, are not only a moral blot on our so-called Christian civilization, but they are a major international hazard . . . Christian people should exert themselves to create local community sentiments that are free of racial and religious intolerance . . . If our religious people will arouse themselves to a dramatic effort to end racial and religious discriminations, they will again be putting their freedom to an ennobling and satisfying purpose.

"Throughout the world, there are myriad souls that suffer in humiliation and bitterness because of the white man's assumption of racial superiority. If freedom is to seem worthwhile, then our people, who profess to be the champions of liberty, must voluntarily practice human fellowship."

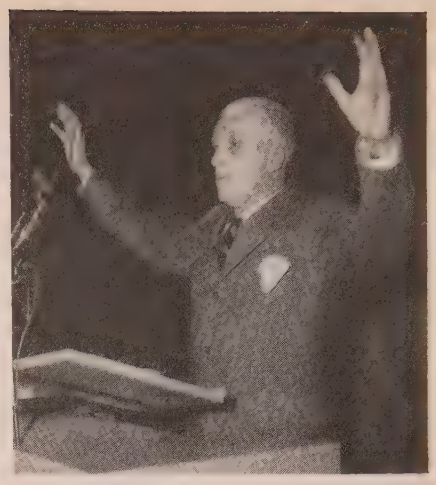
— Honorable John Foster Dulles
Secretary-of-State designate

"I have spoken of military strength, economic strength, political strength and the collective strength which we see developing in the United Nations. All of these measures, when taken together, constitute a formidable action towards peace. But I venture the guess that even if we had the courage, the perseverance and the persuasive ability to build all these kinds of strength, we still would fall short of the goal. I say this because the war-like forces against which we are contending not only threaten us in a military way, through political subversion and by economic sabotage; they also threaten us because they subscribe to an idea — and that is the idea of man as the servant of an all-powerful and violent state. We may as well make up our minds now that we cannot defeat an idea with dollars or with bullets. We must have a better idea of our own. We have such an idea — if we would live up to it.

"We must ask ourselves whether in a sense we have not at least partially failed by not translating into completely effective action our Christian idea of the dignity of man. After all, this is the most powerful and dynamic idea of all — if we would make it real."

— Senator Henry Cabot Lodge, Jr.

"Communists have learned better than most of us how to exploit the rise of modern nationalism . . . We begin to believe that the modern nationalism of Africa, the Middle East and Asia is communist in inspiration and origin. This is simply not the case . . . It is rather the yearning of men to be free of all exploitation from within and without; the desire for self-determination and self-help; the desire to work



Dr. Charles T. Leber gives benediction at one of series of noonday worship services which he conducted, centered around theme: "Christ Calls to Mission and Unity."

Speaker Dr. James H. Robinson: "We need more missionaries in the technical services to serve God's children in the crucial areas of food, health, labor and youth leadership."

in the family of nations for peace, security and the abundant future . . .

". . . What is the role of Christian missions in this hour? Missions have made mistakes — we grant that. They have never had enough money to do the job they desired — we know that. They accepted all too easily the colonial pattern of exploitation without vigorous protest, because they felt they had no other course if they were to be able to work in many lands at all; they are religious institutions led by good but fallible men and have not always escaped error. But despite all this and more, Christian missions have contributed far more to the force of good, the health, the education, lifting of women, changing of attitudes, the wholesome nature of modern nationalism and the leadership of the Middle East, Africa and Egypt than mere numbers of converts to the Christian faith can indicate."

—Dr. James H. Robinson
Minister, Church of the Master, New York

The Churches Speak Out

Excerpts from the General Assembly's Letter to the Christian People of America

"This Council . . . is not a church, but a council of churches. Neither is it a super-church, and does not aspire to become one. It does not legislate for the constituent bodies which compose it, each of which retains its full autonomy. . . . The Council does, however, afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan and act together. . . .

"It is impossible to overemphasize the importance of the Bible in human history and the decisive influence which the popular knowledge of the Book has had on the cultural life of mankind. The decisive difference between religions, as between cultures, is the place which a given religion or culture has accorded to the Bible. This Book has been the book of human destiny. . . . It is, moreover, an inspiring fact that the Book from which we received our religious faith is also the chief cultural monument in English letters. . . .

Dr. John A. Mackay presents 3,000-word "Letter to the Christian people of America," drafted by committee he chaired.

"Although faith in God is the presupposition of our American tradition, we must never allow our government to be controlled by any particular religious organization. That any church should be given preferential status or be granted a unique distinction or receive special privileges in the national life or in international relations, would be a violation of our basic principles and contrary to the best interests of religion and government, and disturbing to the peace of our society.

"All Christian churches, however, have a prophetic role to play within the national life. It is their duty so to sensitize the conscience of the nation and of all classes and institutions within it that no group of citizens shall arrogate to itself perpetual rights and privileges which it denies to others. No person should suffer any form of disability or discrimination because of race or creed, national origin or social status, but all alike should be free to share to the fullest degree in the common life.

" . . . Because enlightened principles and personal integrity are so important in all servants of government, it is the role of prophetic religion to inspire men and women of faith to enter the service of the state. It is imperative that persons of religious faith and of first-rate capacity should be encouraged and prepared to accept the responsibilities of public office, even at a sacrifice to themselves. Only so, through the insights and power of true religion, can the words 'politics' and 'politicians' be invested once more with their former noble associations. . . .

"We cannot . . . admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

"In the meantime, the state should continue to accord freedom to religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices would both violate the principle of the separation between church and state and be a devastating blow to the public school system, which must at all costs be maintained. . . .

"But in all education, and in culture as a whole, the interests of truth are dependent upon freedom of thought. . . . Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an Index, nor by arbitrary governmental action, character assassination, or the application of unjust economic and social pressures.

"In this stern and tragic moment of history . . . it is particularly important that the churches should fulfill their prophetic mission in international affairs. . . . We must persist in honest negotiation as the method of settling international disputes; we must reject the theory that a third world war is inevitable. . . . We should look and plan for the day when men will be relieved from the crushing burden of armaments, from the disaster inherent in a mad armaments race, and from the necessity for the heavy sacrifices such as the youth of the nations and their families are making today in Korea. . . .

"We are distressed at the persistent violations of human rights and particularly at the restriction of religious liberty in such lands as Spain and Colombia. . . . We rest uneasy when freedom anywhere is restricted by totalitarian practices, be they political, social, economic or religious. . . .

"Our people must learn that absolute sovereignty is no more tenable for nations than for individuals. The United Nations, although frustrated at some points because cooperation was lacking, has a notable record of achievement in its social, humanitarian and economic activities, in providing a forum for world public opinion. It has played a vital part in settling disputes and in containing conflicts. Christians and Christian churches have a responsibility to support its work as it seeks to accomplish the purposes for which it was set up. . . .

"The Church has also a *redemptive* role to fulfill. The lives of men need light to guide them; but still more, they need love to redeem them and to equip them with spiritual strength for living. . . . Evangelism, the confrontation of men with Jesus Christ so that they may accept Him as their Saviour and follow Him as their Lord in the fellowship of the Church, is the Church's primary task. It is not sufficient that the Gospel be preached in established places of worship. It is necessary that it be taken to the people by every means which human inventiveness places at the disposal of the Christian Church. Let our complacency be shaken by the fact that today, even while church membership stands at an all-time peak in the history of the country, there are still 66,000,000 people in the nation who have no religious affiliation. . . .

"Because of missions, the Christian community is found today in all the representative areas of the world. We rejoice that the church of our nation, together with those of other lands, has over a period of a century and more contributed decisively to the Christian missionary enterprise which has been the

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For a Week the Council Was Front-Paged

Church leaders answered reporters' questions at press conferences like this one, where Bishop Dibelius was queried on the churches' role in the East-West conflict in Germany.

THE National Council's General Assembly in Denver was "a wonderful thing," one Denver newspaper noted in its editorial column, because the Assembly brought news of Christian plans and action to replace the emphasis on stories of violence and despair.

The Denver papers carried stories on the Assembly and pre-Assembly meetings on their front pages for seven days. The *Denver Post* on one day carried 11 separate stories on the meetings. The *Rocky Mountain News* estimated that it used in a week some 20,000 words on the Assembly.

But the deliberations and actions of the nation's largest church body were carried to the American people and abroad by press associations, radio, and TV.

In the Assembly press room were representatives of two dozen religious publications, church editors of daily newspapers from cities far from Denver: for the *Milwaukee Journal,* William Bechtel; for the *New York Times,* George Dugan; for the *Chicago Daily News,* Helen Fleming; for the *Christian Science Monitor,* Roscoe Fleming; for the *Philadelphia Evening Bulletin,* Harrison W. Fry; for the *Washington* (D. C.) *Star,* Caspar Nannes; for the *Minneapolis Star-Tribune,* Willmar Thorkelson; for the *Los Angeles Times,* Dan Thrapp. The AP was covered by George Cornell, and Ed Ethell, the UP by John Morehead, and INS by R. J. Seitz. Stories by the three wire services are carried by more than 1,000 U.S. newspapers.

It was estimated that International News Service carried 15,000 words on the Assembly, United Press had about 20,000, and the Associated Press between 35,000 and 40,000 words, including complete texts of the address by Hon. John Foster Dulles and of the "Letter to the Christian People of America."

The Assembly was covered by Charles Champlain from *Time* Magazine; news of Assembly actions was carried—with pictures, in most cases—not only in *Time,* but in *Life, Newsweek* and *Quick.*

The press room was a combined operation for the press, radio and television. Among radio representatives at the Assembly were Miss Marilyn Kamerle, from NBC in New York, Dr. B. Hruby, from Radio Free Europe.

Assembly news was carried on 42 radio and television programs in this country, in addition to regular news broadcasts, and abroad by the Voice of America, Radio Free Europe and the Armed Forces Network.

Network productions included an NBC broadcast of the speech by Senator Henry Cabot Lodge; a CBS broadcast of the Dulles speech; and a tape-recording news roundup of the Assembly on ABC. There were 26 local broadcasts.

Films of the Lodge speech and the reception of the Greek Orthodox Church into membership in the National Council were flown to New York for distribution by Telenews Productions to 74 TV stations across the U. S.

The TV appearance of Archbishop Michael, of the Greek Orthodox Church, brought several appreciative phone calls to the Denver station from members of the church.

The spirit of interdenominational cooperation pervading the Assembly was part of the press and radio coverage, too.

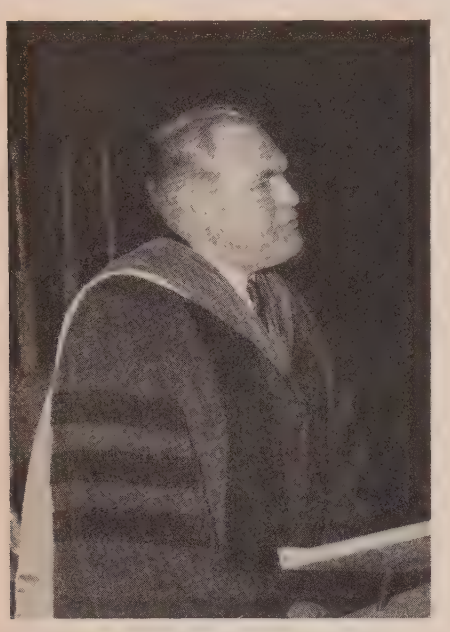
Working with the Council's public relations staff were Dr. Walton W. Rankin, publicity manager of the General Council of the Presbyterian Church, U.S.A.; Dr. Ralph Stoody, executive director of the Methodist Commission on Public Information, and his associate director, Rev. Arthur West; and Rev. Carl Koppenhaver, of the United Lutheran News Service.

Assisting the Broadcasting and Film Commission staff members were Dr. Clayton Griswold, executive director of the Presbyterian, U.S.A., Department of Radio and Television, and his associate, Rev. John Groller; Dr. James Kennedy, executive director of the Protestant Episcopal Radio and Television Commission; and Mr. Emory Johnson, a student at San Francisco Theological Seminary, majoring in Radio and TV.

Others that gave invaluable help and cooperation were Mr. Jack Lewis and his staff, from the Rocky Mountain Radio Council.

A TV panel discussion on KFEL on the churches and the UN, featured Bishop Sherrill, Senator Lodge, Bishop Dibelius, with Dr. Van Kirk, of National Council, moderator.

Evangelist, Administrator, Champion of Cooperation



In his inaugural address Bishop Martin, new Council President declares: "Above all, . . . no matter what difficulties may confront us, we will stay together."

THE youthful appearance of Bishop William C. Martin, new president of the National Council of Churches, suggests the vigor which has marked his career as evangelist, church administrator and champion of interdenominational cooperation.

At 59, he looks much younger than his years. A star center on the Hendrix College football team while a student there, he has retained the forceful carriage of an athlete.

His manner, too, is positive and strong. He approaches weighty problems somewhat deliberately, makes necessary decisions quickly, refuses to worry about adverse consequences.

A one-time country parson, Bishop Martin demonstrated a zeal for evangelism in his early pastorates at Methodist churches in Houston and Port Arthur, Texas, and Little Rock, Ark., which has continued through his service to larger parishes and his 14 years in the episcopacy.

He had become known throughout his denomination as a powerful speaker and capable local administrator when, in 1938, he was made a bishop by the former Methodist Episcopal Church, South. One of the youngest men ever elected to episcopal office in the communion, he was pastor of the 4,000-member First Church of Dallas, Tex., at the time of his consecration.

Since that date, he has conducted some 80 preaching missions, and currently is a member of the Board of Evangelism of The Methodist Church.

Bishop Martin has spent most of his life in the predominantly rural Southwestern United States. Born in Randolph, Tenn., he graduated in 1918 from Hendrix College, Conway, Ark., and earned his B.D. degree at Southern Methodist University, Dallas, Tex., three years later. All of his pastorates and episcopal assignments have been in areas where the town and country parish is a chief concern of the Church.

He became resident bishop of the Pacific Coast area for the Southern Methodists in 1938. Upon the formation of The Methodist Church as a result of the Uniting Conference in 1939, he was made episcopal administrator of Kansas and Nebraska, and since 1948 he has been resident bishop for the 1,200 Methodist churches of the Dallas-Ft. Worth area. He was elected vice-president of the Council of Bishops last spring and, following custom, will now become chief executive of The Methodist Church.

In all of his administrative posts, Bishop Martin has given particular encouragement to small and isolated churches. He was chairman of his denomination's first nation-wide conference on Town and Country five years ago.

For the past four years he has led a Methodist movement called "The Advance for Christ and His Church," which emphasized the effectiveness of close contact between church extension activities and the local sources of funds for extension work. The program resulted in the raising of $12,000,000 from individual congregations for specific projects not provided for in the denomination's regular benevolence budget.

At Denver last month Bishop Martin reminded delegates to the General Assembly of the National Council that program coordination at the grass roots is of foremost importance to cooperative Christian efforts.

"I am concerned in bringing the services of the Council into closer relationship with the local community," he said in accepting the presidency, "It is at this point that to me its chief interest lies."

Bishop Martin dates his ecumenical interests to the period immediately following World War I when he studied at the University of Aberdeen, Scotland. In 1948, he attended the World Council of Churches meeting in Amsterdam as one of the five bishops heading the Methodist delegation.

The new chief executive of the National Council came to the forefront of the cooperative Protestant movement in this country last spring when he contributed enthusiastic leadership to the Southwestern Convocation. This meeting established direction for a pattern of coordinated church efforts comparatively new to the southwestern United States.

Elected unanimously by the 1952 General Assembly to succeed Rt. Rev. Henry Knox Sherrill in the presidency of the National Council, Bishop Martin outlined at Denver a strong three-fold course the Council must pursue over the next two years if its actions are to be effective.

He expressed concern that:—"this magnificent piece of machinery . . . may be used to fulfill the purposes for which the Council was created"; there should be "elimination of the sense of futility that grows out of overlapping and duplication of denominational programs on the local parish level" and "our pronouncements on issues that arise during the coming biennium, be wise, timely and courageous, and above all, express the mind of Christ for this day as nearly as we can interpret it."

Bishop Martin admits that these are high ideals for a two-year-old organization to attain. But he cited the great degree of harmony with which the 30 member denominations had worked together.

"No matter what difficulties may confront us," he added, "we will stay together."

The Churches Speak Out

(*Continued from page* 14)

most important spiritual movement in human history. . . .

"We have now come to a moment in the history of the Church and of the world when it is not enough that the Church should have missions; the whole Church must itself become missionary.

"The spiritual life of our churches must be deepened. We must fathom depths of spiritual experience which we have not yet fully explored. The meaning of a 'new man in Christ' is something which millions who profess the name of Christ do not know. . . .

"The area of Christian responsibility within our churches must be widened. The laity must be more fully incorporated into the life and work of the Church. Nothing has been more inspiring in recent years than the way in which lay men and lay women have banded themselves together within the churches, and have established ties across denominational boundaries. . . .

"As we have met together in this General Assembly in corporate thought and worship and fellowship, we have been inspired by the fact that it is only upon the road of active commitment to the redemptive will of Christ that true Christian unity can be achieved."

Complete text of message will be available from Department of Publication, 297 Fourth Avenue, New York 10, *N. Y.*

Economic Life Studied in Christian Laboratory

First Volume in Series Off Press January 7

By A. Dudley Ward

JANUARY 7, 1953, was a red-letter day for the Department of the Church and Economic Life. That was the publication date of *Goals of Economic Life,* the first in the six-volume series on *The Ethics and Economics of Society* being published by Harper & Brothers. These volumes, the rest of which will follow at intervals through 1953, contain the results of the three-year study of the Department, underwritten by a grant from the Rockefeller Foundation and directed by a Study Committee whose chairman is Mr. Charles P. Taft and whose members include Dr. Arthur S. Flemming of Ohio Wesleyan University, Mr. Frank Pierce of Standard Oil of New Jersey, Mr. Stewart Meacham, formerly Assistant to the President of Amalgamated Clothing Workers of America (C. I. O.), Professor Roy Blough of the U. N. Secretariat, and Professor Waldo Beach of Duke University Divinity School.

A. DUDLEY WARD

This volume, like all the others of the series, is the responsibility of the authors. It was the product of the work of 15 eminent scholars representing a variety of disciplines: economics, political science, anthropology, psychology, law, biology, philosophy, and theology. Such people participated as John M. Clark of Columbia University, Kenneth Boulding of the University of Michigan, Donald Snygg of the New York State Teachers College at Oswego, Ralph Linton of Yale University, Theodore Greene of Yale, and John Bennett and Reinhold Niebuhr of Union Theological Seminary. The purpose of the book is to promote thought, study, and discussion about the relationship of ethics and economic life.

In the total series the question of the first volume, "What do we know about logical and creative goals for economic life, rooted in the American tradition?", is being asked continually. In the first volume a basis is laid for the analysis of specific problems involved in the economic goals of our society.

Rev. A. Dudley Ward serves as director of the Ethics and Economics studies.

New Balance Needed

The authors agree that there are multiple goals in a changing society and that any attempt to resolve them into a single unified goal is futile. But there are certain goals which are especially important in modern economic life. J. M. Clark declares one to be the attempt to bring a new balance between individuals, the economic group, and the community, which is becoming a major incentive of twentieth-century life. The clarification of the meaning and implications of this goal and some genuine achievement toward its realization have been accompanied by the growth of "welfare economics," by which economists have attempted to define more explicitly the economic aspects of "human welfare" or "the common good" as an important aim of modern economic life.

Several other goals are closely related to this one, such as economic progress, economic stability, freedom of the market, economic opportunity. Professor Kenneth E. Boulding indicates that, though economic progress is not the ultimate end of human activity, it is a highly significant partial end. The power to satisfy human wants, individual and social, to a degree is an aspiration essential to progress in an expanding economy.

Economic Progress Essential

He writes that in seeking economic progress a society is required to make some provision for the displacement of inferior by superior processes. There must be genuine opportunity for the innovators as well as the imitators. There has to be a continual "accumulation of stock"—of both human and physical capital: knowledge, skills, health, working years, on the one hand, and, on the other, a continuing excess of production over consumption.

The economically progressive society knows, he says, that poverty can be abolished only through the increase of productivity. In recognizing this it seeks and finds various ways to reduce gross inequalities due to exploitation, to insist on equitable contribution to the general welfare, to adjust the rate of progress, to equate benefits with costs without reverting to stagnation at low levels of living.

Struggle Between Freedom and Justice

Professor Frank H. Knight sees the real struggle in such a dynamic society as between the values of freedom and justice. It is indefensible to set up either freedom or justice as an absolute principle for the life of modern society; so taken, the one means anarchy, the other despotism. The choice between the free, open-market, self-regulating economy and government control in the interest of justice is not one of either-or, but of how far and in what ways.

Professor Robert M. MacIver points out that a highly complex and expanding industrial society is all the time a kind of great laboratory, experimenting with ever-changing combinations of the political way and the economic way, seeking to adjust its conditions to its changing needs. A free society enthrones no dogma, surrenders to no power system, and entrusts no group, whether economic or political, with unguarded power.

Individual Interests and Values

Professor Donald Snygg, the psychologist of the group, develops the thesis that a "planned society," particularly if the goal is a static state of perfection, is ineffective on account of differing individual interests and values. And planning by the few for the many is sure to be less realistic than the active explorations of the many because it depends upon fewer points of view. People are constantly pushing against the frontiers for better ways of satisfying their individual needs. Sometimes such a push is so successful that it opens up a whole new field of possibilities and problems. There appears to be nothing inevitable about the direction of social change, for the solutions depend upon the characters of the individual members of a society and its physical, social, and ethical environment.

The anthropologist, Professor Ralph Linton, writes that the classic economic concepts of labor as merely one more commodity and of production motivated only by a desire for profit are only for societies in which the relationships between individuals are impersonal and inconceivable where people know each other and feel themselves active, interdependent participants in society. Therefore, he believes that it is highly probable that the present phase of social disintegration and impersonalization is transitory. In the current trends "in the relationship of ownership, labor, and management, we can perceive a foreshadowing of new patterns in which management will recognize values of social significance and in which individual workers will receive not only economic rewards but also the prestige and es-

(Continued on page 28)

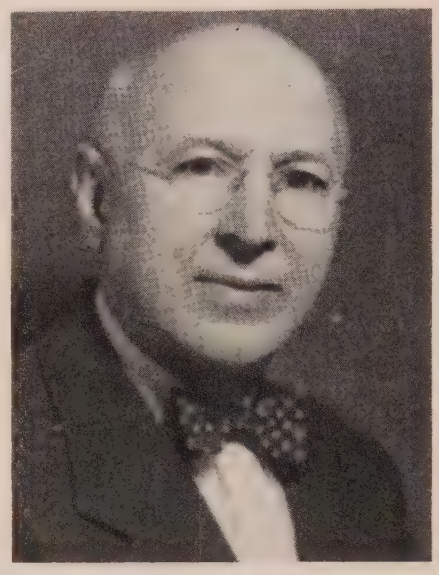
Several Careers in One Busy Life

A Tribute to Dr. F. Ernest Johnson

By Inez M. Cavert

Dr. F. Ernest Johnson, pioneer in religious research, retires this month from the post of executive director, Central Department of Research and Survey. Miss Cavert has been his associate for 33 years. In 1919, she joined him in the research department of the Commission on the Church and Social Service of the Federal Council of Churches, one of the twelve interdenominational agencies which merged in 1950 to form the National Council of the Churches of Christ in the U.S.A.

— The Editors



F. ERNEST JOHNSON

WHEN I first came to work with Dr. Johnson in the Federal Council of Churches in December, 1919, he was finishing a study of a textile strike at Lawrence, Mass. The Publications Committee in reviewing this document noted Dr. Johnson's careful work, his patience in dealing with all people concerned, his objectivity, and his willingness to examine any new evidence that might be presented.

These are the traits which we who have worked with Dr. Johnson through the years have come to appreciate.

A graduate of Albion College and Union Theological Seminary, Dr. Johnson had spent seven years in the Methodist ministry and two in educational work before he joined the staff of the Federal Council late in 1918.

The Lawrence strike study was the first of a long series of reports through which Dr. Johnson contributed to the cooperative work of the Church as head of the Research Department of the Federal Council of Churches, and, for the past two years, as director of the Central Department of Research and Survey, National Council of Churches.

In 1920, the department investigated a strike on the Denver Tramway system. This was another Dr. Johnson "first": the pioneer research study on which Protestant, Catholic and Jewish agencies cooperated.

The year 1920 saw another "first" for the Department: the first issue of *Information Service* appeared as a multigraphed clipsheet.

At the 1924 Quadrennial Meeting of the Council the Department of Research and Education was given the same status as the various commissions of the Council. The need for research in relation to the many concerns of the churches was increasingly evident, as was Dr. Johnson's capacity to carry it on.

Dr. Johnson's report on *The Prohibition Situation,* published by the Department in 1925, made front-page newspaper headlines across the country as few other thoroughly "research" documents have done. *The New York Times* published the entire document.

Early in 1926 Dr. Johnson took the initiative in organizing a committee of ministers to meet with a similar group of physicians from the New York Academy of Medicine. Their discussions of the part played by religion in health led to the creation of what is now the National Council's Commission on Religion and Health.

As he delved more and more deeply into the problems of the Church in society he came to be greatly concerned over the relations of the Church and the Christian citizen to the state. In presenting to the Administrative Committee in 1930 a request for a special committee to study afresh these problems, he referred to the "sharpening of the issue over the relation between church and state and a demand for more rigid compliance with what many hold to be an 'American principle' of separation between religion and politics . . . On no question is the Christian community in America more in need of light." How right he was, events of later years have fully proved. The final report of the committee, *Church and State in Contemporary America,* by the chairman, William Adams Brown, appeared in 1936. In 1941 Dr. Johnson again took the initiative in this field when, with Dr. A. L. Warnshuis of the International Missionary Council, he urged the creation of the Joint Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference.

From 1931 to 1950 Dr. Johnson divided his time between the work of the department and a professorship in Education at Teachers' College, Columbia University. He is keenly interested in the relation of the state to religious education. As chairman of the Committee on Religion and Education of the American Council on Education, he took leadership in preparing its report, *The Relation of Religion to Public Education: Its Basic Principles,* published in 1947.

It would not be possible to list all of Dr. Johnson's services to other organizations. Among these were the International Survey of the YMCA and YWCA, 1929-31, and many years on the board of the National Child Labor Committee.

With all his other activities he has found time to write a number of books, beginning with *The New Spirit in Industry* in 1919. Outstanding perhaps is *The Church and Society* (1935) which has become such a classic in its field that it is required reading in some theological seminary courses. The Rauschenbusch lectures at Rochester Theological Seminary, which he gave in 1939, were later published as *The Social Gospel Reexamined.*

Sometimes those most deeply concerned for social problems lose their interest in the individual. Not so Dr. Johnson! His personal interest in his colleagues, his readiness to give hours to the originators of proposals for solving the world's problems and to aid those in need are familiar.

His statement in 1950 at the last meeting of the Department's General Committee before the organization of the National Council of Churches is worth quoting in part: "The church is sensitive to any shifting of the balance of power and it rightly fears a preponderance of power anywhere. But for the kind of social and political order in which great aggregations of power seem inevitable, the Protestant ethic has all too little guidance to give . . .

"More important in the long run than parish surveys, religious statistics or curriculum studies is the clarification of the church's witness in a world that is becoming steadily more involved in a revolution the end of which no one can see."

Faith, Hope and Christian Charity

By DOROTHY MCGUINN

WHAT faith is left to the distressed peoples of the world? What hope have they for the future?

OK-JOO KIM

Hungry, they look for food. Homeless, they seek shelter. But even greater than their misery and hardship is the dominant hope of future independence and self-support, predicated on faith in God, faith in America and faith in themselves.

This is emphasized by Christian young women from stricken areas—members of an overseas YWCA group who are visiting America on a nine-months study and work program.

Here are some of their stories:

Aliky (pronounced Al-ee-ky) *Papathanassiou* at 23 is a lawyer and social worker in Athens, Greece. So American does this brown-haired, blue-eyed young woman look that you might think, until she spoke, that she was from the United States.

"The Greek people are still in need of help," she said in her soft accent, "although desperate conditions in my country are much improved through material and spiritual aid given by Church World Service and other programs."

The greatest problem facing the Greeks, she says, is shortage of food, clothing and housing caused by the tremendous influx of refugees escaping from Iron Curtain countries.

"Agricultural help and advice is needed," Aliky continued. "The earth is unproductive, due to failure to rotate crops and continued use of out-moded methods of farming."

In speaking of her people's great faith in God, Aliky cited the case of an old woman whom she saw praying in the street before a religious poster.

"I have lost so much," the old woman said, weeping. "I have lost two sons in the civil war and another in the German war—but still I continue to hope and believe in God."

A refugee victim of the Korean war is *Ok-Joo Kim,* who looks like a quaint Korean doll in her native costume. Hesitantly she told how, during the first communist invasion of Seoul in 1950, her family clung to their bombed-out home. Her father and brothers hid in a secret cellar, taking with them books and pictures that would identify them as Christians.

Ok-Joo pretended to be ill, and her mother posed as an ignorant peasant woman. North Korean soldiers, fooled by the ruin and apparent poverty, did not molest them. When Seoul was invaded a second time, Ok-Joo and her family escaped.

She is desperately afraid all her countrymen will die before the war is over.

"It is only through outside aid they are able to sustain life at all," declares Ok-Joo, "if being an emaciated shell of a person can be called living. When I eat sweets here I remember some of our people are eating garbage.

"They are starving, and if the winter is severe, they will freeze. But their spirit is good," she says. "Schoolhouse roofs are leaking, and there is no material to repair them, no glass for windows, yet hungry little children continue to go to school, sitting there in snow and freezing cold."

Aleyamma Mathew of New Delhi, India, typifies the modern young Indian woman, socially-conscious and politically informed. Her intense brown eyes mist over when she speaks of her blighted country.

"India's greatest need is food for her hungry millions," she says. "Droughts and floods have ruined much of India's crops for the past six years. We have had also plagues of grasshoppers.

"India can scarcely grow enough to feed her people in good years, so the situation in the stricken areas is truly disastrous.

"When people are undernourished, they are prey to epidemics such as malaria, cholera, smallpox and dysentery," she continued. "Thousands of my countrymen have already been stricken by tuberculosis, due to weakened resistance. They need medicines, as well as food.

"We lack modern methods of farming, tools and irrigation. With proper implements and training, our people hope to produce enough food for themselves in the future."

And so for the refugees of an unsettled world—the victims of famine and political and religious strife—there is still faith and hope.

Faith that one day they will be able to restore their own national economies to a sound footing, as well as faith that God and their fellowmen will not desert them in their time of need.

Hope that through our ministrations to them, they will be strengthened by the spirit of Christian brotherhood as well as by the material supplies we provide in "One Great Hour of Sharing," the united appeal for overseas relief and reconstruction to be held in thousands of American churches on Sunday, March 8.

Homeless Korean orphans sleeping on a straw-pile on a street corner near the Pusan railroad station. More than 50,000 such children roam about in search of food and shelter. Hundreds of them are dying every week of exposure, starvation and disease.

The CHURCHES WORKING TOGETHER

Study Criminal Correction

Clergymen of all faiths gathered with penal officers and social workers in Buffalo, N. Y. recently at an institute on correctional services initiated by the Social Service Department, Council of Churches of Buffalo and Erie County.

78 Protestant ministers, five Roman Catholic priests and two rabbis were among the 133 church and community leaders attending the two-day conference.

Topics considered in lecture and discussion groups included legal procedures and terminology, criminal psychopathology, and counseling services available in the Buffalo area. Emphasis was placed on the part the clergy can take in crime prevention measures and rehabilitation of paroled law offenders.

Associate professor Charles W. Webster, of the University of Buffalo Law School, made a special plea for action toward removal of the stigma surrounding first offenders who have demonstrated model behavior during a five-year parole period.

The institute was planned by a committee headed by a Protestant layman, on which representatives of all faiths and four professional probation officials served, and was one of a series of educational programs conducted annually by the church council's Social Service Department.

Last spring, the agency sponsored an eight-session seminar on mental health given at the University of Buffalo School of Social Work. Other programs have dealt with family and child welfare, public welfare services, pre-marital counseling, alcoholism and narcotics addiction.

The Social Service Department, a Red Feather agency, is under the direction of Robert M. Brill.

Council Marks Tenth Anniversary

The San Antonio Council of Churches celebrated the completion of its first decade as an agency of interchurch cooperation, and its eighth year with a fulltime staff, at a dinner meeting in November.

Oldest and largest church federation in Texas, the council now comprises a membership of 94 churches. Twenty-three Protestant denominations and one Eastern Orthodox communion are represented.

The anniversary dinner program listed highlights of the council's activities during 1952, among which was the publication of the tenth edition of a *Voter's Guide* that included for the first time information about candidates for state offices.

Protest Sunday Sports

At its annual meeting in Des Moines last month, the Iowa Inter-Church Council unanimously endorsed a protest against Sunday sports contests at the University of Iowa.

A fencing contest held in a university building on a recent Sunday morning prompted the protest, which was called to the council's attention by Rev. Fred E. Miller, Methodist minister of Waterloo, Ia.

1953 Prospective

A prospectus of evangelistic projects scheduled for this spring was detailed at a recent meeting of the Louisville (Ky.) Council of Churches by Rev. James Averitt.

He presented plans for an extensive visitation program in March, to be followed in May by a multiphase community relations project which will include daily Bible study classes led by Miss Margaret Applegarth and worship services conducted by National Council evangelist Rev. Charles B. Templeton.

Mrs. William P. Heuser, reporting on the work of church women, predicted that last year's record of churches holding World Day of Prayer services would be excelled in 1953.

"Oh Sing Unto the Lord . . ."

Youthful choristers from member congregations of the Taunton (Mass.) Council of Churches presented the community's first "Little Festival" of music on December 14.

Consisting of solos, duets and full-choir numbers, the program was planned by the local chapter of United Church Youth. It resembled in nature a traditional music festival rendered each summer by combined adult choirs of the community's churches.

A second music activity of the Taunton council which is reported to be growing in both size and popularity is its Music Deposit Library, through which the churches share available choral selections.

Lectures on New Bible

Dr. Edgar J. Goodspeed's stimulating account of his experiences as a member of the Committee on the Revised Standard Version of the Bible concluded a series of six lectures on the new edition sponsored this fall by the Council of Churches of Redlands (Cal.).

Dr. F. B. Fagerburg and Professor D. Eadie, of the University of Redlands, also participated in the series, which was given as a part of the Leadership Training School conducted by the council's Committee on Religious Education.

TV Pulse Strong

More people view "Faith of Our Fathers," Northern California-Western Nevada Council of Churches television program, than attend all the church services in San Francisco, according to the latest "TV pulse rating" taken by the sponsors.

Council officers interpret this fact as an indication that broadcasting and television opportunities offer a major challenge to cooperative church efforts in the Far West. Sending out an S.O.S. for financial support of programming endeavors, the Council revealed that local stations have donated more free time to the representative agency than can be filled with materials on hand.

Greet New Year in Prayer

A 24-hour prayer vigil to bid the old year farewell and greet the new has become a tradition in Oklahoma City.

Planned by the Spiritual Life Commission of the local council of churches, a continuous prayer was offered this year from 6 p.m. on December 31 to 6 p.m. on January 1. One or more churches of the community sponsored each hour of the service.

Beginning at 11 p.m. on New Year's Eve, an ecumenical communion was celebrated until after midnight.

The Rev. Fred L. Broad, Jr., has become acting executive secretary of the Michigan State Council of Churches. He succeeds Dr. J. Burt Bouwman, now on a year's leave of absence.

A native of Mountain Lakes, New Jersey, Mr. Broad holds degrees from the University of North Carolina and Hartford (Conn.) Theological Seminary.

Outlook

The General Assembly at Denver

THOSE who went to Denver last month for the second General Assembly of the National Council of Churches could not help wondering whether it might seem anti-climactic after the remarkable inaugural meeting at Cleveland two years ago. The contrary proved to be the case. There was less pageantry at Denver but this was more than compensated for by the convincing evidence that the Council is becoming well established in the life of American Christianity.

The most gratifying impression left by the General Assembly was that the churches really regard the Council as their own and take it seriously. Nearly all of the member communions were represented by full delegations of responsible leaders. They treated the work of the Council as *their* work, not as something done by another agency. The presence of more than five hundred delegated representatives of thirty national communions, reinforced by as many more consultants and several hundred visiting delegates—all drawn together by their sense of spiritual oneness and of deep interests shared in common — was a demonstration that we are in a new era of church cooperation.

Another important aspect of the General Assembly was the evidence, contained in the biennial report, that cooperation now embraces *all* areas of the life and work of the churches. In evangelism, in education, in home missions, in foreign missions, in worship, in Christian social relations, in service to human need, in every important phase of mutual concern, the principle of working together is not merely an ideal that is talked about but something which is being translated into action. There is still a long distance to go before processes of coordination will be fully effective, but there is now an accepted policy and an increasing practice of working together on every front.

The entrance of the Greek Orthodox Church into the membership of the Council was a welcome indication that the fellowship of the Council is widening. The movement of cooperation is now commanding the loyalty of churches that had hitherto been content to be somewhat removed from the main stream of organized Christianity in America.

Still another hopeful aspect of the General Assembly was the interest manifested in the greater participation of lay men and women in the life and activity of the churches. The undoubted advance made during the past biennium in effecting a true partnership of laity and clergy in the Council was a source of satisfaction and measures were adopted, on recommendation of the Appraisal Committee, looking toward the strengthening of this development.

The impact which the General Assembly made on the American public was remarkable. The attention given by the press surpassed even that at the first General Assembly two years ago. The message which was issued under the title, "A Letter to the Christian People of America," was carried by all three of the great press associations. The *New York Times* printed it in full — more than 3,000 words. The address which Mr. John Foster Dulles prepared for the General Assembly was carried in full by the *New York Herald Tribune*. Radio and television also shared widely in interpreting the General Assembly, including national networks for the addresses of Mr. Dulles and Senator Henry Cabot Lodge, U.S. representative in the United Nations.

The Denver Epistle

THE National Council in its epistle to the Christian people of America, exalted the redemptive role of the Churches. It pointed to the perils for man derived from the worship of material treasures. It took account of the sickness of secular society and summoned the nation to recover the spiritual zeal by which in times past America achieved the stature of greatness. It warned against the arrogance born of unrestrained political power. It spoke in glowing language of the rights and freedoms of humans. It assailed the pretensions and practices of those who, in church and state, arrogate to themselves the prerogatives of dictatorship. It demanded that the things of God be accorded their rightful place in the nurture of youth both in public schools and in institutions of higher learning.

It called for the end of corruption in high places and condemned all and sundry who sell justice to the highest bidder. It repudiated the fatalism that a third world war is inevitable and rebuked those who in this dark hour are prepared to abandon the United Nations. It reminded the nation that it subsists under the governance of God and that the exercise of national sovereignty must be in accord with the requirements of world order.

Of such was the Denver epistle to the Christian people of America. In sending forth their message the assembled delegates knew they were making history. They were making articulate the Gospel of their Risen Lord with a unanimity unprecedented in the life and work of the Protestant and Orthodox communions of the United States. Nor did these delegates claim to speak as the apostles of an authoritarian Church. Theirs was not an *ex cathedra* dictum. Theirs was the spontaneous affirmation of the verities of God, an affirmation prompted by the still small voice of conscience, an affirmation which carried with it the moral authority of the churches there represented.

Little wonder that the wires of the nation's press hummed with the Denver epistle. Little wonder that the American people saw reflected in the Denver epistle the vibrant and stirring voice of a united Christian community on its knees before God.

Council Personalities

Miss Hazel E. Anderson, new associate executive secretary of the Council's Division of Foreign Missions, brings to her present post a background of religious and educational work, including ten years as a missionary in Egypt.

MISS ANDERSON

The Division of Foreign Missions provides central services for the various specialized fields of foreign missionary activity: literacy, agricultural and medical missions, missionary training; it also coordinates the work of affiliated foreign mission boards in 11 world areas.

Directly before joining the Council's staff, Miss Anderson was assistant editor of publications for the Board of Christian Education of the United Presbyterian Church, in Pittsburgh, Pa. The Board produces church school curricula, study materials and church song books.

From 1930 to 1940 Miss Anderson served as a missionary in Egypt, teaching English, Bible, and teacher training. Starting out with English as the teaching language, she later spent two years studying Arabic at the American University in Cairo.

Returning to the U.S. after ten years in the Near East, Miss Anderson became head of the English department in the Hutchinson, Kansas, high school, where she remained for the next six years.

A native of Kansas, Miss Anderson was born in Wichita, in 1905. She received her A.B. degree in English from Sterling College, (Kansas) in 1927, and subsequently attended the Universities of Kansas, Wisconsin, and Pittsburgh. Before entering missionary service, she taught high school in Kansas for three years.

Miss Anderson is a resident of Manhattan, and says her main interests outside her professional work are travel, music, reading, and working with people.

Rev. Arnold B. Vaught, new associate executive director of the National Council's Department of Church World Service, has an intimate knowledge of world areas served by CWS, having studied conditions firsthand in the Near East and Far East, and lived in China for 13 years. He has been associated with various relief projects abroad since 1939, and was one of the first staff members of Church World Service when it was formed in 1946.

VAUGHT

In his present position Mr. Vaught is chiefly responsible for administration of CWS relief and rehabilitation projects in Asia. Areas under his supervision include Korea, the Near East, India, Hong Kong. He points out that although shipping and distribution of food, clothing, medicines and vitamins to these distressed areas is vitally important—and is carried out on a larger scale each year by CWS—other projects also are underway, such as rehabilitation of amputees in Korea and establishment of schools for refugee children in the Near East.

From 1946 to 1950 Mr. Vaught was secretary for Asia for Church World Service, and previously served as secretary for China for the Church Committee for Relief in Asia, a predecessor of CWS. Directly before assuming his present post he had been executive secretary of the Committee on Relief and Reconstruction Services of the National Council's Division of Foreign Missions.

Born near Franklin, Ind., in 1900, Mr. Vaught graduated from Earlham College, Richmond, Ind. In 1931 he began his career as a missionary in West China under the Friends Service Council of London, and for the next 13 years served as a middle school teacher, mission administrator, mission secretary and treasurer. From 1939 to 1944 he also was director in China for the Church Committee for China Relief. During all or part of his residence in China, Mr. Vaught served as chairman of the American Red Cross Committee in China, member of the United China Relief Committee, chairman of the International Relief Committee, and member of the Board of Directors of the National Child Welfare Association of China.

Before going to China, Mr. Vaught attended the Chicago Theological Seminary for four years as a part-time student, as well as Kingsmead, Selly Oak Colleges, Birmingham, England. He is a recorded minister in the Society of Friends.

Mr. Vaught lives in Manhattan with his wife and daughter, and names as his hobbies motoring, photography and double crostics.

New supervisor of midwest migrant work for the National Council's Division of Home Missions is *Rev. William E. Scholes,* who has devoted most of his professional career to church social work.

SCHOLES

Before joining the Council's staff, Mr. Scholes was director of Christopher House, a church-sponsored settlement house in Chicago.

From 1946 to 1948 he served as pastor of the Garden Plain Presbyterian Church in Fulton, Ill., which he describes as a "completely rural pastorate," and "excellent background for my present work with agricultural migrants." For the two years previous to this pastorate, he was director of religious education at the Westminster Presbyterian Church in St. Louis, Mo., and from 1940 to 1944, program director for the Boys' Club of St. Louis.

In his present capacity as supervisor of midwest migrant work for the Division of Home Missions, Mr. Scholes is engaged in three major activities. As liaison between the home missions division and the midwest state migrant committees, he guides the work of some 40 or 50 local migrant projects. As supervisor of the midwest field staff, he is responsible for hiring, training and guiding the staff personnel in the general principles of the migrant ministry, as well as specific program education and community organization techniques.

Perhaps most important, he is a central source of information on problems facing migrants in education, health, social welfare, and in religious life. He strives to keep constantly before the attention of the public the particular problems of migrant labor, and to bring about legislation to alleviate these problems. The area under Mr. Scholes' supervision includes Minnesota, Michigan, Wisconsin, Illinois, Indiana, Ohio, North Dakota, Missouri and Texas.

Mr. Scholes was born in Pawtucket, Rhode Island, and holds degrees from Brown University and McCormick Theological Seminary. He also attended the New York School of Social Work, and is an ordained minister in the Presbyterian Church, U.S.A.

Now residing in Des Plaines, Ill., with his wife and four children, Mr. Scholes says he uses his infrequent spare time for gardening and home repairs.

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One Teaching Task

New directions for professional growth in the field of religious education will be studied intensively at the annual meeting of the National Council's Division of Christian Education in Cincinnati, O., next month.

Some 1800 educators, representatives of denominational boards of Christian education, editors and publishers, directors of religious education, leaders of state councils of churches, and divisional executives are expected to assemble in the southern Ohio city Feb. 8-14.

They will gather in program-planning meetings and a three-day series of discussion groups centering on the theme, "One Need, One Lord, One Teaching Task." Led by specialists in the various phases of religious education, the meetings will stress methods of integrating church programs into community life, family services, and school-related activities.

Climax of the convention will be reached at a worship service on Friday evening, Feb. 13, when Dr. Gerald E. Knoff will be installed as executive secretary of the division. Bishop William C. Martin, new president of the National Council, will officiate at the ceremony.

Two earlier highlights of the week will be a public mass meeting on Tuesday evening, Feb. 10, and the annual luncheon of the International Association of Daily Vacation Bible Schools, Feb. 11. Dean Liston Pope, of Yale Divinity School, will address the first gathering, which is co-sponsored by the Council of Churches of Greater Cincinnati and the National Council division. Speaker at the luncheon meeting will be Mr. Frank T. Rhoad, Jr., director of social service for the local church council.

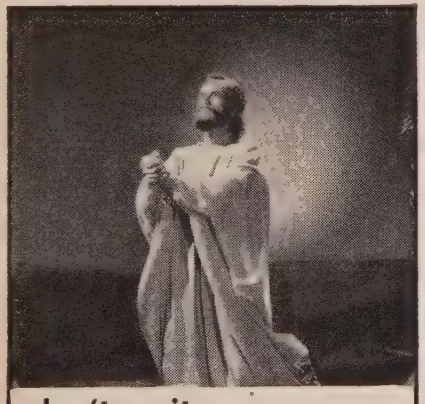
An innovation this year in the calendar for the 15 associated sections is an evening of elective interest group discussions which will replace individual section meetings, Thursday, Feb. 12. Topics for these sessions include church and state issues, the relation of the church to character-building agencies, religious drama and the fine arts, and the psychology of learning.

Among the outstanding educators who will lead group discussions is Robert J. Havighurst, professor of education at the University of Chicago, who will address both the adult and children's work sections.

Other key speakers will be Gordon Lippitt, of Washington, D.C., consultant in human relations for the National Education Association; Leonard A. Stidley, professor of religious education at Oberlin (O.) Graduate School of Theology; Professor Emeritus Eduard C. Lindemann, of the New School for Social Research, New York City; and Miss Marjorie Penny, director of Fellowship House, Inc., Philadelphia, Pa.

Two important committees constituted at the General Assembly of the National Council in Denver will report to the executive board of the division, meeting Feb. 13 and 14. They are the Committee on Headquarters for the Commission on General Christian Education, of which Dr. Ray J. Harmelink is chairman, and the Committee on the 23rd International Quadrennial Convention, headed by Dr. John Q. Schisler.

A third committee will make recommendations on the visualization of the Bible, based on three years of study in this field. Members of the executive board also expect to finish plans for Christian Education Week.



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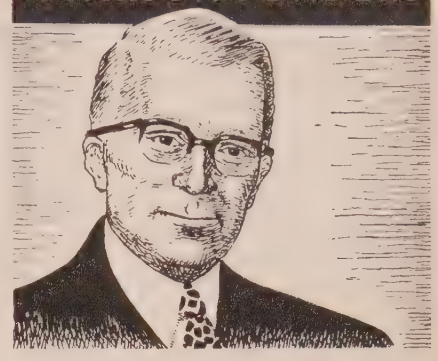

The delights of the absent-minded enjoy a consistently good press. They are delightful people and win the affection of those who are like-minded. The British Empire, so it is said, was founded in a fit of absent-mindedness. "Go and do likewise" seems to be the moral.

Even the best of books can be used to commend this way of living. "Take no thought for tomorrow" can easily be interpreted so as to encourage Micawbers to "wait for something to turn up." Usually it does—and turns out to be real trouble.

A better reading of the text gives an entirely different impression. "Be not anxious" could mean that anxiety can be avoided by taking thought. At least it carries a stronger sense of conviction. The way to avoid future trouble is to give careful thought today to sensible plans for tomorrow. Freedom from anxiety comes from a firm trust in God and the use of reasonable means to provide against contingencies.

Such provision for the future rates as a necessity for a minister. He lacks the opportunity to make a large fortune. The ordinary preacher must be reconciled to a modest salary. If he takes too much time to lay up treasures on earth, his stock in the Kingdom of Heaven will sink to a dangerous low.

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The Place of Self-Interest

A fundamental ethical problem with which the volume attempts to deal is the place of self-interest in our economy. Professor Reinhold Niebuhr holds that Christians, while estimating critically the force of self-interest which economic life must harness, cannot make their contribution to the solution of our economic problems by ignoring or underrating the persistence and power of self-interest in human affairs—by suggesting that we can simply substitute the "service" for the "profit" motive and so cure the ills of society. Nor should they ignore the wider ranges which "self-interest" may include. For the "self-interest" of men includes not simply themselves individually but also some group or community, more particularly the family. This broader "self-interest," though we recognize higher values in human relations, cannot be simply suppressed or transmuted; it must be harnessed and used.

The Commercialization of Society

This problem is inseparably related to the ethical issue involved in the apparently increasing emphasis upon material things and the commercialization of our society which are discussed by several of the authors, particularly Professors Clarence H. Danhof and Eduard Heimann. The former writes: "The attainment of a desired level of living and its replacement by still higher standards seems to be an unending process. But it has not produced any readily apparent shift in the attention given to non-economic values. While it is true that an increase in leisure—non-working hours—has been part of the rise in the achieved level of living, a large part of that time is devoted to activities strongly economic in character. That is to say that leisure is predominantly commercialized; it involves to a high degree the purchase of services and goods." Professor Heimann says, "The annexation of society to commercial life can be seen not only in the commercial organization of production, that is, the subsumption of human work and nature under commercial standards, but also in the commercial organization of political, cultural, and spiritual activities."

There is agreement among the authors that ethics and economics cannot be separated. Especially significant is the fact that the economists and social scientists appear to be as firmly convinced of this interrelationship as the theologians. Professor Boulding comments that economic life and behavior cannot be isolated by the fiction of an "economic man." Professor William Vickrey declares that the economist who maintains he studies merely the techniques of adapting limited means to multiple ends, without concern for the source or justification of those ends and without a criterion of ultimate human values, evades or distorts the responsibilities of his profession and of his citizenship in society. Professor Clark sees our society as having a formidable assignment with destiny: to learn to act as members of one body under the strains of a dynamic society, and yet to maintain the freedom essential to progress. The moral requirements seem to him more exacting than those of any previous society.

Responsibility of the Christian Church

The responsibility of the Christian church in this enterprise, says Professor Bennett, is large. Its influence may be effective in a number of ways: in improving the moral and spiritual climate in which economic institutions function; in helping to overcome the most stubborn economic conflicts by including conflicting groups in its membership and offering opportunity for discussion; in giving guidance concerning the ends of economic life and its temptations; in inspiring its members to organize for action on economic issues of moral significance; and in helping them to discuss their daily economic activities and decisions from a Christian point of view.

Protestantism has a special historic mission within society, Professor Boulding reminds us. For while it recognizes that it is not committed to either "private" or "public" enterprise in this or that economic field and knows that the choice of forms should be pragmatic, dependent on circumstances, it sees itself as the promoter of enterprise in the sense of a continuous search for better ways of doing everything.

A number of other authors make equally worth-while contributions to this volume, which provides a foundation for the other volumes in the series: *The American Economy and the Lives of People, Social Responsibilities of the Businessman, The Organizational Revolution, American Income and Its Use,* and *Ethics and Economic Life.* Prof. Howard R. Bowen of Williams College is special economic consultant to the project.

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African Atmosphere for 1953 World Day of Prayer

When February 20 dawns on the international dateline this year, Queen Salote and her devout subjects of the Tonga Islands will be among the first to speak a common prayer—a prayer to be echoed from continent to continent in hundreds of languages and dialects until the day draws to its close with Eskimoes in the frigid Arctic and Samoans in the tropical southwest Pacific voicing the final "Amen."

The occasion will be the 66th annual World Day of Prayer, linking 115 nations in a globe-circling demonstration of Christian unity.

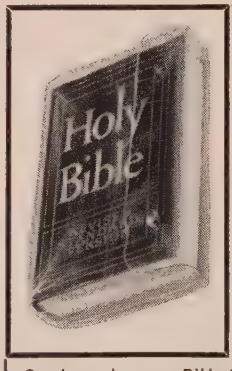
A call to worship sounded to African drums, and a thanksgiving "Song of the Emancipated" which may be chanted to the accompaniment of a rhythmic clapping of hands in African style will be unusual features of the 1953 World Day of Prayer services, prepared by women of Africa. The service with its theme "Walk as Children of Light" is being distributed in America by the National Council's Department of United Church Women, sponsors of the event. Other materials prepared by the World Day of Prayer Committee include a filmstrip, "World Day of Prayer Around the World," a children's service for use in released-time and Sunday school programs, radio and television scripts, and a special edition of the regular service in English Braille made available through courtesy of the John Milton Society.

Observed last year in 17,000 U.S communities, the World Day of Prayer is expected to be observed this year in 18,000. World Day of Prayer offerings made in this country are divided equally between the National Council's Divisions of Home and Foreign Missions.

In the United States, the day will be observed in some localities by closing of business establishments, hourly ringing of church bells, and worship services in churches, hospitals, factories and homes.

World Day of Prayer funds apportioned to the Division of Home Missions help broaden local church programs of spiritual and social ministry in migrant camps, provide in-service training for Negro lay leaders and pastors, men and women, in rural areas and among families in Puerto Rico, and make available religious education and social services for American Indians on reservations and in industrial areas.

Among World Day of Prayer foreign missions projects are: support of union Christian colleges in the Orient, publication of 21 magazines circulated among women and children in 25 countries, aid to some 30,000 foreign students at U.S. colleges and universities, and work among war and disaster victims.



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Pamphlets for Your Library

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Statistics of Giving—1952. The annual survey of per capita and total Protestant denominational giving in the United States and Canada. 10 cents a copy. Department of Stewardship and Benevolence.

Race Relations—Next Steps for United Church Women in 1953. A four-page illustrated folder which reaffirms the stand of the United Church Women on the inclusiveness of their Christian fellowship across denominational and racial lines. General Department of United Church Women. 5 cents a copy.

How to Use a Parish House, by Decatur Riggs. A reprint from *The Christian Herald* describing the rewards of keeping the parish house door open. 5 cents. Bureau of Church Building and Architecture.

Opinion on Chancel Arrangement 1951, by J. Elwood Carroll. Report on a poll conducted in Western North Carolina among ministers having an annual salary of $4,500 or more. Reprinted by arrangement with Mr. Carroll. 10 cents a copy. Bureau of Church Building and Architecture.

The Team That Prays Before it Plays, by Louisa R. Shotwell. Young Leon Grant, Omaha Indian, runs a successful youth center at Phoenix, Arizona, with prayer and sports. Reprinted from *The Christian Herald.* Single copies free, $2.50 per hundred.

Puerto Rican Migrant Workers Plunge Eagerly into Study of English, by Louisa R. Shotwell. Reprinted from *The Christian Science Monitor.* Single copies free. $2.50 per hundred.

Divisions Plan

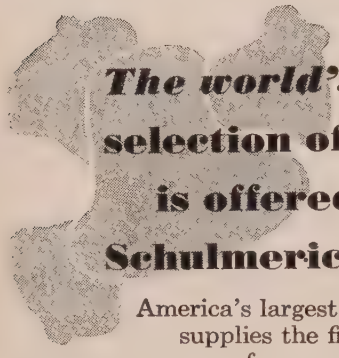
(*Continued from page* 12)

mittee, for work at the national level.

A proposal for a national convention of Christian laymen, first such event on an interdenominational basis, was made before a meeting of the Department's Board of Managers on December 10. Such a convention would be host to several thousand laymen from all parts of the United States. The suggestion was made that the meeting be held in Chicago at approximately the same time as the meeting of the World Council of Churches in Evanston, Ill., in the summer of 1954. The entire proposal was turned over to a committee for further study.

A message of faith and confidence in President-elect Eisenhower in the years ahead was sent by the United Church Men to Mr. Eisenhower, with assurances on the part of the laymen that they would "constantly remember and support" him in their prayers.

The United Church Men re-elected Lem T. Jones, Presbyterian layman of Kansas City, Mo., and Dr. E. Urner Goodman of New York, chairman of the Board of Managers and general director of the Department, respectively, and chose two new vice chairmen: Arthur H. Lofgren of Troy, N. Y., president of the National Council of American Baptist Men, and J. Irwin Miller of Columbus, Ind., a prominent layman in the International Convention of Disciples of Christ. Willard Powers of Mt. Morris, Ill., immediate past president of the Brotherhood of the Church of the Brethren, was elected recording secretary.



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BOOKS

Communion Through Preaching

By Henry Sloane Coffin, Charles Scribner's Sons, New York, $2.50.

This is no collection of random observations but the setting forth of a clear-cut point of view about the nature of preaching. Himself a master of the art, Dr. Coffin holds a position that is decidedly at variance with some current opinions. The function of the preacher, according to Dr. Coffin, is not to communicate his own ideas as an individual, but to help people to appreciate the heritage of the Church. He wants, therefore, to encourage "sacramental sermons." By this phrase he suggests that a sermon is like the Lord's Supper in being a means of grace through which God offers himself in personal fellowship. The best test of a sermon is whether it enables God to have "face to face communion" with His people.

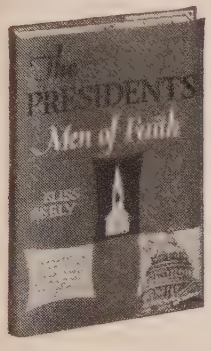
Since he thinks of a sermon as a means of God's self-communication to men, he has little patience with the kind of sermon which is "a talk on current events, or on some social evil, or on managing one's feelings, escaping one's worries, or overcoming fears, on integrating one's personality — the whole range of social and psychological disquisition." Dr. Coffin also registers a protest against the sermon which is too pre-occupied with the "life situations" of the people. He readily agrees that the preacher must understand their lives and make effective contact with them by bearing in mind the experiences which they are having. But the primary requisite of a sermon is that it speak the Word of God so clearly that men really meet Him.

Another target at which Dr. Coffin directs a well-pointed shaft is the sermon which is vague and full of "generalities." He would have the pulpit shun such glib statements as "Let Christ control our foreign policy" or "Embody Christ's love in human relations." The trouble with such phrases is that they are not concrete enough to lay hold of anyone's conscience or give any guidance. This kind of "bald moralism," which forgets that the Gospel is not a summons to human effort but "a setting forth of God in Christ," Dr. Coffin regards as futile.

Dr. Coffin is sure that preaching which is firmly rooted in the Bible — in the sense not merely of having a Biblical text but of interpreting the God behind the Bible — will mean most to a congregation. The people at public worship, he points out, come together with assumptions that are unique. They are there not to listen to the opinions of a speaker, however interesting, but to enter into the fellowship of a Christian community. The preacher who thinks of himself as a "commissioned representative of the Church" and who takes his stand on the historic heritage of the Church in the Bible will, therefore, be the one who serves best both God and the people.

—Samuel McCrea Cavert

(*Continued on page 32*)



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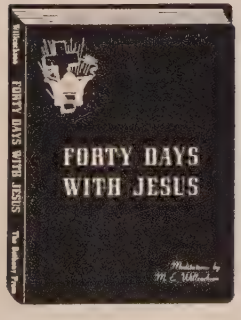

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BOOKS

(*Continued from page* 31)

The Protestant Dissenting Deputies

By BERNARD LORD MANNING. Edited by Ormerod Greenwood. Cambridge University Press, New York, $10.00.

In the year 1732 twenty-one laymen were elected by the London congregations of three dissenting bodies, the Baptists, Congregationalists, and the Presbyterians. Their task was to protect the civil rights of Protestant dissenters. The minutes of the meetings of these deputies, from that year to this, 18 volumes in all, were searched and provided the data for this historical study.

This is frankly a politico-religious history. The deputies "were behind" much legislation. They exercised "the right of approach to the throne" of the realm. They concerned themselves with religious liberty in India, Jamaica, and numerous other places, including the American colonies.

These Protestants changed many situations in England by means of "an informal political activity behind the scenes of Parliaments. . . ." They have always carefully scrutinized the provisions of the poor laws, especially "for religious discrimination."

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—BENSON Y. LANDIS

A HOUSE FOR TOMORROW
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An enthusiastic response was given Doctor Youngdahl's first book, GOING GOD'S WAY. Many have been waiting to see some of his pulpit messages in print. A score of these, just as they were listened to by his congregation at Mount Olivet Lutheran Church in Minneapolis, appear in "A House for Tomorrow." They deal with the various aspects of Christian life and with the daily concerns and problems of Christian living in this day and age. They are simple, timely, and urgent, moving to a decision and confronting with a challenge.

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Unconquerable Kagawa

By EMERSON O. BRADSHAW, Macalester Park Publishing Company, St. Paul 5, Minn., $2.50.

This is an account of Dr. Kagawa's latest American tour, by his traveling companion. The book aims to give Kagawa to the reader, as the Japanese evangelist gave himself to the people with whom he talked while in the U.S.A.

In orderly fashion, Mr. Bradshaw thus arranges his material by topics, rather than by quoting what Kagawa said at what place. First are a series of chapters which reveal what manner of man Kagawa is, his unconquerable faith, his unpretentious and unencumbered life.

Then come "crucial life experiences" as Kagawa himself related them. There are chapters which deal with Kagawa's attack on the main problems of the peasants of his land. There is a discussion of "Christianity versus Communism." There is the distinguished leader's vision of "the new Japan." There is his challenge to the Christians of the world, and his specific appeal that the Christians of America should make sacrifices for Japan. "Japan is the only nation in the Far East that still looks to the West for leadership and guidance," Dr. Kagawa reminds us.

—BENSON Y. LANDIS

Harper's Bible Dictionary

By MADELEINE S. MILLER AND J. LANE MILLER, Harper & Brothers, New York, $7.95.

This new Bible Dictionary is produced by the collaboration of a husband and a wife who possess an intimate knowledge of the Holy Land and have devoted the last six years to prospecting an invaluable mine of information about the Bible. The main merit of their Dictionary, as compared with earlier ones, is not that it is the most erudite or the most authoritative but that it is the most interesting. It is directed to the needs of the ordinary student of the Bible, rather than the concerns of the specialized scholar or the academic mind.

A distinctive aspect of the book is its extensive use of visual material. There are 400 photographs and 100 line drawings illustrating important points in the text. There are charts, diagrams and maps which help one to get clearer impressions than bare words can give. The graphic material is especially rich on the side of the geography and history of the Holy Land.

Within the limits of a single volume, of course, no Bible dictionary could treat all parts of the vast field with equal thoroughness. But the Millers have given us a great document of a million words, with 3,200 separate entries under the names of the persons and the places and the subjects to which one is most likely to turn. The length of treatment ranges from four or five lines in the case of incidental matters to a column or a page in the case of more important themes.

The editors have wisely enlisted the cooperation of several experts. Professor

(*Continued on page* 34)

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BOOKS

(*Continued from page 33*)

Edwin Lewis of Drew Seminary contributes 60 definitions of theological doctrines. Professor Robert H. Pfeiffer of Harvard writes on certain key themes, such as the apocrypha, the Semites, the Biblical sources, and worship as it is seen in the Bible. Professor Frederick C. Grant of Union Seminary presents a chart showing the growth of the gospels; and Professor Allan P. Wikgren of the University of Chicago a chart outlining the development of the English Bible. Other specialists have served as consultants in particular fields, including Professor William F. Albright of Johns Hopkins on archaeology and chronology, and Professor G. Ernest Wright of McCormick Seminary on Biblical history and geography.

—Samuel McCrea Cavert

Plants of the Bible

By Harold N. Moldenke and Alma L. Moldenke. Chronica Botanica Company, Waltham, Mass., $7.50.

"A popular interest in the botany of the Bible dates from very early times. Plants and plant products are referred to in so many hundreds of verses of both the Old and New Testaments, as well as in the books of the Apocrypha, that it is not at all surprising to find early theologians, divines, and scholars exceedingly interested in them." With these lines this book opens.

For twelve years the authors of this scientific book have been working to assemble a "resumé of present-day knowledge of Biblical botany." The religious world may well pause and express its thanks to scientists for their devotion to the task, and to scientific publishers for their willingness to bring out a volume so useful to both scientists and other persons interested in the Bible and in the history of Bible lands.

Dr. Moldenke is curator and administrator of the Herbarium, New York Botanical Gardens, and Mrs. Moldenke teaches biology at the Evander Childs High School in New York.

—Benson Y. Landis

Great Humanists

By Lynn Harold Hough, Abingdon-Cokesbury Press, New York and Nashville, $3.50.

Here are "studies of the thought" of five great humanists, given by Dr. Hough in the Tipple Lectureship of Christian Biography at Drew University, at which institution the lecturer served with distinction as dean.

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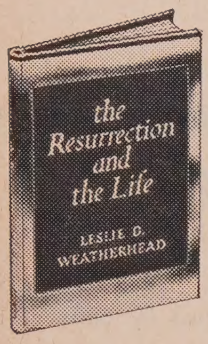

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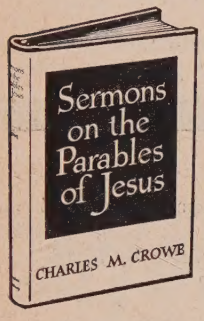

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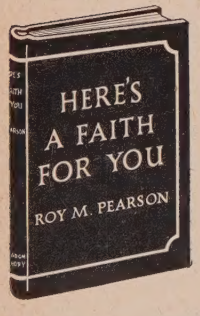

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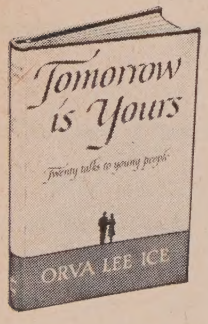

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